Die Jovis, 11° Martij. 1646.

ORdered by the Commons Aſſembled in Parliament that Mr. *Rows* and Mr. *Gewen* doe from this Houſe give thankes unto Mr. *Vines* and Mr. *Hodges* for the great paines they tooke in their Sermons preached on the 10. *Martij*, 1646. at *Margarets* Weſtminſter before the Houſe of Commons, being a day of publique Humiliation for the growth of Errours, Hæreſies, &c. And they are to deſire them to print their Sermons, wherein they are to have the like priviledge in printing of them, as others in the like kinde uſually have had.

H. Elſinge. Cler. Parl. D. Com.

I appoint *Abel Roper* to Print my Sermon.

RICHARD VINES.

Die Jovis, 11° Martij. 1646.

ORdered by the Commons Aſſembled in Parliament that Mr. *Rows* and Mr. *Gewen* doe from this Houſe give thankes unto Mr. *Vines* and Mr. *Hodges* for the great paines they tooke in their Sermons preached on the 10. *Martij*, 1646. at *Margarets* Weſtminſter before the Houſe of Commons, being a day of publique Humiliation for the growth of Errours, Hæreſies, &c. And they are to deſire them to print their Sermons, wherein they are to have the like priviledge in printing of them, as others in the like kinde uſually have had.

H. Elſinge. Cler. Parl. D. Com.

I appoint *Abel Roper* to Print my Sermon.

RICHARD VINES.

15.

THE
Authours, Nature, and Danger
OF
HÆRESIE.

Laid open in a Sermon Preached before the Honorable Houſe of Commons at *Margarets Weſtminſter*, upon Wedneſday the Tenth of *March* 1646. being ſet apart as a ſolemne day of Publike Humiliation to ſeeke Gods aſſiſtance for the ſuppreſſing and preventing of the growth and ſpreading of *Errours*, *Hereſies*, and *Blaſphemies*.

By RICHARD VINES.

ὁ αἱρετικὸς, ὁ, ἄλλό τι παρὰ τὴν ἀλήθειαν αἱρούμενος ἔχων. *Heſych.*

There muſt alſo *be Hæreſies.* 1 Cor. 11. 19.

Ut fides habendo tentationem, haberet probationem. Tertull. de præſcript.

Printed by Order of the Houſe of Commons.

LONDON,
Printed by *W. Wilſon* for *Abel Roper*, and are to be ſold at his ſhop at the Sun over againſt *Dunſtans* Church in *Fleetſtreet*. 1647.

TO THE HONOURABLE House of COMMONS Assembled in Parliament.

THe *Compasse of the subject entreated upon in this Sermon was too large to be surveied in a short time. The nature of Hæresy lies under much obscurity and inevidence. The Infidel who* comes not in *at all, And the* Apostate *who* goes out at all *are visible enough to the eye, but the* Hæreticke *who like a cunning* Bankerupt *breakes with* some stock *in his hand, and holds some* planks of truth when the ship is broken, *is more hardly to bee knowne. I have not spoken much about the* punishment *of an Hæreticke, but rather chose to shew you* who hee is *then* what to doe with him. *There are good rules for the Church her proceeding against* such men, *which may also serve very fitly to the meridian of your jurisdiction, as namely,* in peccatis evidentiam, in pœnis ædificationem; *& againe,* nec cito in apertis, nec unquam in ambiguis, *with many other, which lay on the other side of the hedge from my way*

which was toward the inveſtigation of the nature of Hæreſie, *wherein I hope that what I have offered ſhall be interpreted with candour, for it was not my meaning to ſpeake* thunder & lightning, *but to ſpeake to the* enlightning *of the minds of the auditory, and not to the* burning *of* Hæreticks *bodies; if any man pleaſe to compare my* language *with that* ſtile *wherein the* holy ſcripture *ſpeakes of* falſe teachers *and their corrupting mens minds, I doubt not but that I ſhall be found* not guilty *of raying, whereof I have already beene* indited in print, *but I muſt make amends for a long Sermon with a ſhort Epiſtle; and therefore* in a word, *Be quick (Noble Gentlemen) in ſetling the intereſt of Chriſt in this Kingdome. God hath paid you well aforehand, if that doe not ſet an edge upon you, yet be confident that he hath ſomewhat behinde remaining yet in his hand, which he will not part with untill he ſee your worke for him in ſome forwardneſſe, and the longer the yarne hangs in the loome, the more it is ravelled, you have beene told that you have nothing to doe in the reformation of the Church, give not the world occaſion to ſuſpect that you thinke ſo too, but goe on with God, and proſper, and the Lord make your way plaine before your face,*

So prayes

Your moſt humble ſervant

in Chriſt Jeſus

RICHARD VINES.

A

A SERMON

Preached before the Honorable House of COMMONS at *Margarets Westminster*, on the tenth of *March* 1646. being a day of publique Humiliation for the growth of Errours, Heresies, &c.

2. PETER 2.

But there were false Prophets also among the People, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

BY a Declaration set forth above Thirty years ago, King *James*, (of famous memory) was pleased to let the world know, not onely how ill hee resented, and how much he detested the *Vorstian* and *Arminian* Doctrines, then newly borne, and in their swadling-

His Majesties declaration in the cause of *Conradus Vorstius* Printed in English. *Anno* 1612.

2 cloathes: but also how solicitously he interposed with the *States Generall* of the *United* Provinces against their admittance of *Conradus* into the place of *Deventry* professor at *Leiden*, or into their countrey; And that he might decline the envy of being *in alienæ reipublicæ curiositate* [illegible] upon that common rule [illegible], when a neighbours house is on fire it concernes all in the neighbourhood to looke about them, this vigilancy condemns ours (I know not what to call it) I wish no worse might be said then insensibleneſſe and ſecurity. For what were thoſe ſparkes at that time ſmoaking in a remote corner in comparison of that fire which now flames forth at every corner of our house, blowne up by that *libertie* or liberty of all religions, which may be justly called the golden Calfe of theſe times, Where unto many are not unwilling to contribute their ſtrength & policy, & whole birth-day they would not fear to call *feſtum Jehovæ* an acceptable day unto the Lord. Are not the errours which are rife amongſt us, either by infecting perſons of place and quality growne into that *boldneſſe?* or by carrying away *Barnabas alſo* crept into that *credit?* or by ſpreading farre and wide riſen to that *ſtrength?* that they do *face*, if not ſeem able to put into danger of rowting, our common faith, publike worſhip, authorized miniſtry, long and much expected and promiſed reformation. This to the common enemy is the *Cape* of good hope, the ſound part are afraid leaſt the truth ſhould come to begg for poore quarter, and be led Captive following the Chariot of triumphant liberty, ſome thinke that epiſcopacy

pacy in *his pontificalibus* may by this meanes be retrived, and recalled from exile to which it was sentenced by the Covenant, many that are as distant in their opinions as the two poles, yet moveing upon one axletree, or tyed together by the tayles of Common intereſt. Doubt not but by laying their ſtockes together, they ſhall be able to bid faire for a *Toleration*. And that we might not be left alone to wonder at our ſelves, our ſympathizing brethren abroad do wonder alſo, That we ſhould be made the common ſewre to receive the garbage of other Churches, and that their ſtinking ſnuffes ſhould be allowed candleſticks here in England. 3.

In this ſad poſture of things, All mens eyes have beene upon the Parliament, and every one ſaith Is there no balme in *Gilead*? is there no Phyſitian there? why then is not the health of the daughter of my people recovered? And the truth is neither your diverſion by ſudden and difficult emergents, nor wiſdom in not diſobliging any party, hath been able to ſatisfie the godly jealouſies of many, untill they eſpied this day breake of hope given to them by your declaration, in which you take notice of a double bond or obligation that lyes upon you.

1. The firſt is the bond of your ſolemne Covenant: It will doe very much good abroad when men ſhall ſee that you feele the obligation of that Covenant which ſome do widen into ſuch a latitude of ſence and conſequently into ſuch a looſeneſſe, that they may be eaſily ſaid to keep that which hardly any man can breake. This additionall faſt is an additionall bond alſo. For it cannot be (without further perill to you) both a *faſt* and a *looſe* too.

4. 2. The second is the bond of Gods mercies, *miracles rather*, in bringing you cleare out of the fiery furnace, and therefore lesse you cannot doe than *Nebuchadnezzar*, who being convinced, and astonisht by the miraculous deliverance of the three servants of the Lord, made a decree that none should speake any [a] *errour* against the God of Shadrach Meshach and Abednego, *because there is no other God that can deliver after this sort.* Dan. 3. 29. I crave leave for this prefaceing, It is only to bid this day welcome, because as it is the first that ever was in England upon this sad occasion, so it is a new and strong ingagement and demonstration of your zeale and resolution to endeavour, to draine these fens which have so over spread the face of Gods Church.

[a] שלח In paraphr. Josephi. שגגה inepti quid.

The Apostle in the latter end of the foregoing chapter recommends to Christians the holy Scriptures as the fixed pole and un-varying compasse by which they should steere their course, It seemes he knew nothing of any such high forme of Christians in the Schoole of Christ which should (as I may say) be got above the Scriptures or have learn'd beyond them. For he commends them who had obtained like pretious faith with himselfe and others of highest ranke. 2 *Pet.* 1. 1. for giving heed to the word of prophecy *vers.* 19. and as appeares by that expression *ver.* 20. τοῦτο πρῶτον γινώσκοντες. *knowing this first*, He would have it laid downe as a principle, and set as a strong fort against the battery of all false teachers *That no prophecy of Scripture is of any private* fence or [b] *interpretation.* because it came not by the *will of man, but holy men of God spake as*

[b] ἐπίλυσις is the unfolding or cleering of things darke and doubtfull, Mar. 4. 34. ἐπέλυε πάντα. Acts 19. 39. ἐπιλυθήσεται.

they

they were carried by the holy Ghost. The setling of this principle, and the fastning of Christians, or as it were nailing them unto the Scriptures, the words of the holy Prophets and Apostles, is the scope at which the Apostle collimes in this Epistle, as himselfe declares, Chap. 3. vers. 1, 2. & 17. And that it might appeare to them how necessary and seasonable it was to stirre them up to adhere to the sure word of God, and the true and genuine sence thereof, Hee foretells the comming in of False teachers and Scoffers, *False teachers* that would overthrow the *truth of doctrine*, which is according to godlinesse, by bringing in damnable heresies, even denying the Lord that bought them, chap. 2. ver. 1. *Scoffers* that would undermine and elude the *truth of Gods promises*. There shall come in the last dayes Scoffers, walking after their owne lusts, and saying, where is the promise of his comming, *Chap.* 3. *vers.* 3, 4. And because the Scriptures themselves were not likely to escape the [c] racke, the Apostle gives a double character of such as would crooken it, or make it looke [d] a squint, and they are the *unlearned* and *unstable*, and so concludes with caution to all Christians, that they should beware, lest they being carried away together, by the seducement of wicked men, or (πλάνῃ τῶν ἀθέσμων) lawlesse Libertines of opinion and practise, fall from their owne stedfastnesse, *Chap.* 3. *vers.* 16, 17. 5.

[c] στρεβλοῦσι διστάζουσι βασανίζουσι. *Hesych.*

[d] στρεβλὸν γὰρ τὸν στραβὸν λέγομεν, *Sylburg.*

In this Chapter the Apostle foretells the comming of false teachers into the Gospell Churches, and describes their doctrines, their destruction, their manners.

The doctrines which they teach are damnable

6. heresies, they deny the Lord that bought them.

Their destruction is exemplified and paralleld in three terrible examples, the casting down of the *Angells that fell*, the destruction of the *olde world*, the overthrow of *Sodom* and *Gomorrha*. It may make the eares of all hæresie-Masters and their followers to tingle when they heare that the three great and famous monuments of Gods sore wrath executed by his owne immediate hand are brought in as examples of his vengeance against that wickednesse which above all other pretends exemption and liberty from the stroke of men.

Their manners (in the description of which the greatest part of this Chapter is taken up) are drawn out in so foule colours, that every man may make the observation, That *monstrous doctrines* are accompanied with *monstrous lusts*.

In this verse you have the *seeders-men*, and they are false teachers; the *seed* they sow, namely damnable heresies. The *crop* they shall reap; and that is swift destruction.

In the first part which shewes us the seeds-men, there are two points to be taken up.

1. *That there shall be false teachers in the Gospell Churches, as there were false Prophets in the Church of olde.*

2. *That these false teachers are they that bring in damnable heresies.*

Doct. 1. There shall be false teachers *in this* amongst you in the Churches of the Gospell, as there were false prophets *in old time* among the people of God of olde. It's seldome seene that false prophets or false teachers will owne their owne names; goe from one to

one

one and aske, are you a false teacher? and there will not be found any; the confident false prophet puts it upon the true Prophet that He is the false. *Which way went* the Spirit of the Lord from me to speake to thee? 1 *Kings* 22. 24. which is the false prophet we shall see anon, in the meane time thus farre we are agreed, that there were such then, and that there shall be such amongst Christians under the Gospell, though they that are guilty are wiser than to make such a description of a false teacher, or of heresy which may hit themselves: but rather will use their slight to turne the Scripture, as one doth a right hand glove to fit the other hand. 7.

False Prophets and false teachers are paralleld, both in their *being* in the Church, and in their *character* or description.

1. In their Being in the Church, for

1. As God then sent Prophets to teach his people, *Jer.* 7. 25. *Since the day that your Fathers came forth out of the land of Egypt unto this day, I have sent you all my servants the Prophets*, and there were then false prophets *also* saith my Text. So *God hath set in his Church* under the Gospell *Teachers*, 1 Cor. 12. 28. and there shall be *also* false teachers, then they wore a rough garment to deceive, and now they come in sheeps cloathing. The Apostle in this Text determines not the false Prophets then to a particular place or time, but saith they were among the people; nor doth he determine false teachers now to any one place or time, but speakes indefinitely, they shall be amongst you. There is no age of the Church free of them: onely the last dayes are most likely to have most of these dregs; and where- *Zech.* 13. 4. *Matth.* 7. 15.

as

8. as its said of all true Prophets, that they were *sent*, and of Pastors and Teachers, that God hath set them in, and Christ hath given them to his Church, there is no more said of these in the Text than ἦσαν γενόμενοι. *They were*, and *they shall be*: they may easily find a Prophesie for their being in the Church, but will hardly finde a Scripture warrant or calling.

2. As the Church of old, notwithstanding those living oracles of truth, the holy men of God who spake as they were moved by the holy Ghost, and the lively oracles of holy Scripture committed to it, had false Prophets also, who spake their owne dreames: so the Gospell Church hath had in the Apostles times, 1 *John* 4. 1. and notwithstanding the fulnesse and perspicuity of Evangelicall doctrine given by inspiration of God, shall have false teachers in them. Who shall come up in *Samuel* his mantle, and putting the Scriptures to the racke, shall ἐκ τῶν ἐναντίων τὰς ἐναντίας as the saith of *Philo*) force things into allegories and conceited extractions, and make them like *Anaxagoras* his ἐκ παντὸς παντὰ drawing every thing out of any thing. For *in Chymicall writ is a strange Chymisme*. The truth is, the resisters of the truth, and the seducers in the old Testament are but acted over again in the Gospell Churches. Here also are the resistings of *Jannes* and *Jambres*, by men of *corrupt minds concerning the faith*, 2 Tim. 3. 8. Here are the contradictions of *Core*, *Jude* vers. 11. Here is the doctrine of *Balaam*, Rev. 2. 14. and here are the false teachers answering to the false Prophets, but yet it is argued by some that the Analogy between the Old and New Testament, doth not hold in regard of the

punish-

puniſhment of falſe Prophets and blaſphemers, nor ought to be drawn into conſequence now. I would they would rather ſtudy to avoid the ſame ſinnes, then to evade the like puniſhments: for the greater liberty of Conſcience under the Goſpell, cannot extenuate the ſinne of blaſphemy, becauſe this liberty is accompanied with greater light. 9

2. In their Character or deſcription. The Greek which hath great felicity of compoſition of words calls him in one word a falſe prophet, whom the Hebrew calls a Prophet, & leaves him by ſpurious characters or properties to be detected falſe or illegitimate.

A falſe prophet or a falſe teacher may be ſo denominated in a two fold reſpect.

1. As he teaches or vents lies and falſe-hood, which is the moſt uſuall and common acceptation of the word.

2. As he teaches without a commiſſion or calling. Ier. 14. 14. Eſay 9. 15. Ezec. 13. 2. &c.

1. In the firſt notion he is a falſe prophet that teacheth lies, or delivers forth the *viſions* and deceit of his own heart, which he covets over with *Thus ſaith the Lord* Ezech. 13. 6. Ier. 28. 2. and ſo fathers his falſe dreames upon God, and his cheifeſt aime and care is not to ſting the people, but to feed his deluded followers with pleaſing things, and rather to tickle than to prick them, Saying to *Ahab*, *goup & proſper*, 1 King. 22. 12. or *God hath broken the yoke of Babylon*, Jer. 28. 2. which was the advantage that *Ahab's* falſe prophets had of *Micajah*; and *Hananiah* had of *Ieremy*, & this obſervation the Scripture makes upon them, Thy prophets have not diſcovered thine iniquity, to turn away thy captivity. *Lam.* 2. 14.

10 2.14. and they thinke to cauſe my people to forget my name. *Ier.* 22.27. Whence it is that they are applauded and that all men ſpeake well of them *Luk.*6 26. They are wiſer then to marre their owne markets by ſharpe reproofes, as a cutpurſe is afraid to touch the quick with his knife leſt he looſe hisprey.

The character of falſe teachers is anſwerable, they are [a] *Lying maſters* ſpeaking perverſe things to draw Diſciples after them. *Acts.*20.30. and ſpeaking lyes in hypocriſy, which they palliate over with *It is written*, or the name of the ſpirit, and are therefore called *ſpirits of errour* 1. Tim. 4. 1. as we are forbidden to *beleeve every ſpirit.* 1. Iohn. 4.1. that is every doctrine though pretended to be from the ſpirit, for men are cunning to lay downe their baſtards at an honeſt doore, and to pin them upon the backe of ſcripture; being like to the falſe prophets in this miſ-fathering of their doctrines, as alſo in that other thing, which is the bayteing of their hookes with ſweet & pleaſing baytes. δελεάζουσι they allure as with a baite through *the luſts of the fleſh and wantonneſſe.* 2.Pet.2.18. And they promiſe liberty *ver.* 19. which are takeing things, that it is no wonder there are many that follow their pernicious wayes. *ver.*2.

[a] מורי שקרי *Druſ. præt. in 2 Pet. 2.1.*

Jer.14.14. Ezech.13.6. 2. In the ſecond notion he is a falſe prophet who runs indeed but is not ſent, I have not ſent theſe prophets *yet they ran* Ier. 23.22. They can ſay *I have dreamed, I have dreamed, ver.* 25. but they have no miſſion, and ſuch a one is to be counted a falſe prophet. [b] *Sive vera prædicet ſive falſa* whether he preach true or falſe; The character of a falſe teacher is anſwerable hereunto, hee is one that is ἀυτοκλητος, ſelfe called

[b] *Molin. Vates cap.4.*

called, or fills his owne hand, ſo that the queſtion is not what he teaches but by what warrant, as Cyprian ſaid once to one that was inquiſitive what doctrine *Novatian* did teach, we need not (ſaith he) be carefull or curious to know *quid ille doceat cum foris docere ſit*, the like may be juſtly ſaid of falſe teachers. Its no asking what they teach ſince they have no calling to teach. There are found in the new Teſtamẽt, (I had almoſt ſaid in *England*) *Falſe Chriſts, falſe Apoſtles, falſe Prophets, falſe teachers*, all theſe rankes are counterfeited, as he is called a falſe Chriſt, a falſe Apoſtle, who pretends to be Chriſt or an Apoſtle & is not, ſo is he a falſe teacher who pretends to be a teacher and is not ſent. Nor is it any wonder that when once men do begin to looke for a new Chriſt, or new Apoſtles, or new Prophets, they ſhould in the next place fall to making of them, that ſo their ſeeking may not ſeeme fruſtrate, but becauſe ſome are of opinion that preaching of the word is not ſo much an act of office as of gifts, and that gifts and talents doe carry with them letters patents of commiſſion to trade with them, I muſt crave leave to beſtow a few words upon it, becauſe it hath been generally received in the Church that both matter and forme, miſſion and viſion, gifts and calling muſt concurr to the conſtitution of him who exerciſes a publike miniſtry. For even our Lord Ieſus Chriſt in whom all fullneſſe dwells: glorified not himſelfe to be made a high Prieſt, but was called of *God as was Aaron. Heb.* 5. 4. 5. and the rule is there given, that no man takes τὴν τιμὴν an honour or office to himſelfe, whatſoever be his parts or abilities, & the apoſtle ſaith not how ſhould they κηρύττειν, pub-

Cyprian in Epiſtola ad Antonianum.

ἰεψεύδχριστοι ψευδαπόστολοι ψευδοδιδάσκαλοι.

12 *publikely preach* the word, without gifts, and abilities? but, except they be sent *Rom.* 10. 15. it must not be denyed, that every member in the body hath ἰδίαν πρᾶξιν, his proper office, *Rom.* 12. 4. 5. whereby it may contribute to the good and edification of the whole. The word of God that dwells in any, ought to diffuse it selfe for the benefit of others, in their families, relations, and conversations. The talent which God hath given to every one is to be put forth to use, the Samaritan woman may call out her neighbours to Christ, and the shepeards may spread abroad what they have heard of him, though they be but shepheards and neither priests nor Levites, but every starr in his owne orbe or Sphære, [a] *diversa est ratio membri & instrumenti publici* there is a difference betweene a private member of the Church, and a publike instrument. For all the free-men of this City or corporation are not Aldermen, and the edification of the body by ministry, and by membership are plainely distinguisht, *Eph.* 4. *ver* 11. and 16. If every *Phaeton* that thinkes himselfe able may drive the charriot of the sun no wonder if the world be set on fire, I should not doubt to say, that as in some cases *Omnis homo miles* against a suddaine assaulter or invader, every man is a souldier, so, as the case may bee, *omnis Christianus Evangelista* every Christian is an Evangelist, as *Edesius & Frumentius* publisht the Gospell to the *Indies*, and the woman to the *Iberians*, as the Eccleasticall story reporteth, And it is said *Acts.* 8. 4. those that were dispersed by the persecution against the Church at Ierusalem, went every where preaching the word, They disseminated the knowledge of Christ, to the igno-

[a] *Bellarm. de eccleſia militante.*

Socrates lib. 1. chap. 15. 16. *Theodor. lib.* 1 chap. 23.

ignorant *Iewes* and *Helleniſts*. *Acts*. 11. 20. the circumſtance defends the action, if it could be proved that theſe diſperſed Chriſtians were private men and that they preacht the word in Ieruſalem which was a conſtituted Church, before they were ſcattered thence, it would be ſome thing to the purpoſe. The noble *Marnay* puts another caſe, that if the ſentinells be in a dead ſleep any common ſouldier or man may give the alarum to the City, as when the dogs do not barke the geeſe do ſave the *capitol*, and yet it remaines good, that there is an office, in the hands whereof Chriſt hath lodged the ſtewardſhip of the miſteries of God, the word and ſacraments, for teaching and baptizing are both put into the ſame hand; It is not a mans able parts which make him the ſteward of any of your houſes, but your committing the keyes into his hand. Nor abilities, but commiſſion, which makes an Ambaſſadour, what if a *Gibeonite* or any other man was able, and had the skill to dreſſe a ſacrifice, and performe all the outward work thereabout as well as any Prieſt, Muſt hee therefore take upon him to uſurpe the Prieſts Office? I think none will ſay it, *No conſtituted Church either under the Law or Goſpel can be denied to have had Officers appointed for the worke of the Miniſtry and diſpenſation of the holy things of God*; As concerning the Church under the Law who can doubt of it? And for the Churches under the Goſpel that they ſhould be conſtituted and founded by Chriſt and the Apoſtles who were *ſent*, (for its ſaid *John* 20. 21.) *As my Father hath ſent me, ſo ſend I you*) and then that all *ſending* ſhould determine and ceaſe, as if Chriſt

Marnay duplesſis of the Church ch. 11.

14 had given Apostles, Prophets, Evangelists, but no Pastors, and Teachers, can enter into no mans head, till sense and reason be first gone out of it; what else should bee the meaning of those words, [a] *Elders, Rulers, Bishops, Pastors, Governours*, which are contradistinguisht to the Community of the Church. As the Elders and whole Church Acts 15. Rulers and Saints, *Heb.* 13. verse 24. Angells and Churches, *Revel.* 1. 20. and the one sort are said to Rule and governe. The other enjoyned to submit and obey them, *Heb.* 13. 17. for so doubtlesse Christ hath formed this house of his, as other houses are; This City as other cities, this body or common-wealth as other societies. That is, to consist of such as govern & such as are Governed: for otherwise it would be more like a Cyclops den then an ordered family. If any shall say that πρωτος and ἡγέμων doe signifie nothing but one that carries the lanthorne of doctrine, or goes before others by good example, let him say also that a Master or a father of a family doth πρωτεύειν τῆς οἰκίας, 1. *Tim.* 3. 4. 5. *give but a good example*, to his house, as a very servant may doe, or that Joseph was set ἡγέμων ἐπ' Αἰγύπτου. *Acts.* 7. 10. a good example to Egypt, and no more. The word κηρύσσειν, *to preach* is in the new testament most usually and for the most part appropriated to preaching by office and authority, and when the Apostle saith 1. *Tim.* 2. 12. I permit not a woman to teach οὐδὲ διδάσκειν nor to exercise authority (as the word signifies) it is plainely signified that to teach in the Church is an act of authority; those then to whom the Apostle commended the oversight of the Church at his farewell. *Acts.* 20. 28. to whom *Peter* wrote

[a] πρεσβύτεροι, προϊστάμενοι, ἐπίσκοποι ποιμένες ἡγέμονες

[f] *Docere est actus potestatis. Calvin in locum.*

wrote and charged them with the flocke 1.*Pet.*5.1. whom the golden Candleſticks had for their Angells, and upon whom that comfortable promiſe is entaild, I will be with you alwayes unto the end of the world, *Matth.* 28. 20. are men in office, not indeed called unto Lordſhip and dominion, but to a miniſtry and ſtewardſhip which is to be regulated by that moſt excellent rule and to that onely end *For your edification and not for your deſtruction* 2.Cor.10.8. 15

But this office is undermined and pulled downe by piece-meale, ſtone by ſtone, as if a man ſhould ſay this ſtone is not eſſentiall to the houſe, nor this nor that, and ſo pull all downe at laſt. This is a ſtratagem of *the Socinian* art; It is ſaid that impoſition of hands in ordination is but a ceremony, or formality, and in it ſelfe a cypher; and being ſo why may it not be laid aſide as well as that ceremony of laying the Bible on the head, which is ſpoken of in the a counſell of Carthage? concerning impoſition of hands in the generall this I ſay that it is not a thing to be ſlighted as an outward rite incongruous to the ſpiritualneſſe of the Goſpell for 'its one of thoſe which the Apoſtle calls the doctrine of the beginning of Chriſt and the foundation, *Heb.*6.1.2. and for the particular place it hath in ordination, let it firſt be ſettled & agreed that the miniſtry being an office or calling hath ſome way of entrance into it appointed by him that hath appointed the office, & that there is a ſeparation of men thereunto, or manner of their conſtitution & ordination, that is, a poteſtative miſſion as ſome expreſſe it: and then the *modus* is to be inquired into as touching which,

a *Concil. Carthagin* 4.c.2.

16 which, it is argued that ordination by imposition of hands as contradistinguisht from the election of the people is not essential to the māner of entrance. *Essentiall* is a great word. Baptisme & the Lords supper are not essentiall to the being of a Christian or to salvation; so as the privation of them should damne the soule, and yet are of excellent use and cleare institution. It may suffice, that there is so much in the word for ordination as that the way of the word in that case is neither to be laid aside nor receded from, nor maimed. The engine planted for battery and overthrow of ordination is the election of the people that is the *id ipsum* wherein the separation of a man to the ministry doth consist, and yet we read of a separation unto God for the worke of the ministry by fasting, prayer, and imposition of hands, without any election of people, *Act.* 13. 1, 2. I am of [b] *Spalato* his minde that this was not a separation to an office which Paul and Barnabas before had not, but that it was a separation unto God (ἀφορίσατε μοι) for the worke of the Ministry, is cleere enough, and what was that worke, but the preaching of the word and ordaining of elders. *Act.* 14. 23. 24. 25. 26. If any man can shew throughout the New-Testament that any did impose hands for separation of men to the office or worke of the ministry but onely such as were in office themselves, *Apostles*, *Evangelists*, *Eldership*, and these *Teachers* and *Prophets* at *Antioch*, or that the election of the people is the *id ipsum* of separation, let it be done, or let us have lesse dictating and lesse begging, for by the way let me tell you, wee live in the beggarliest age that ever was, I meane for *begging of the question*.

[b] *Lib. de rep eccl.* 2. cap. 2. *parag.* 12.

And

And if the meere election of the people be ſufficient, what neede was there that the Apoſtle ſhould leave *Titus* in *Crete*, for this cauſe, that hee might ordaine Elders in every City, *Titus* 1. 5. For if it be ſaid that *transgreſſion*, that thou mighteſt ordain, be no more then that thou mighteſt looke on while the people did it, Then why may not *Pharaoh* (of whom it is ſaid *verſum*, hee conſtituted *Joſeph* Governour over *Ægypt*) bee ſaid to looke on only, while the people did it. And what need was there that *Paul* and *Barnabas* ſhould be ſeparated and ſent forth to ordaine Elders in every Church, *Acts* 14. 23. If the Churches election had beene the *id ipſum* of ordination; And why are the characters and qualifications of Elders and Biſhops given and deſcribed to *Timothy* and *Titus*, 1 *Tim.* 3. *Tit.* 1. Not ſo much to the people, by which they ſhould proceede in their elections, as to them who were appointed to ordaine them, that they might not lay on hands ſuddenly, 1 *Tim.* 5. 22. In which place laying on of hands (as סמכת ידים with the Hebrews) is put for ordination, and ſo is not election by the people any where found to be. As for Caſes and inſtances of a people caſt up in ſome remote Iſland or the like: may not they chuſe a Miniſter? and he perform the office without ordination? ſuch caſes may bee formed to overthrow any common rule or law of Miniſtery or Magiſtracy either. It's ſaid that an exception ſtrengthens a rule, & overthrows it not, for then there could be no rule of any thing, becauſe every rule hath ſome exception; ſet the Heteroclites by themſelves, and let the rule ſtand. If *David* eate the Shew-bread, or the Le-

a *Exceptio firmat regulam in non exceptis.*

18 vites performe that office which belongs to the Priests (2 *Chron.* 29. 34. with *Levit.* 1. 6.) in case of necessity there is no more can be said but *necessitas quod cogit, defendit*, that which necessity commands, it defends.

That the holy Ghost was given by the imposition of the Apostles hands, (I say the *Apostles*) Act. 8. 18. is true: but no argument against laying on of hands by the Eldership in ordination, for there were divers reasons and occasions of laying on of hands besides in ordination: *and other hands* were laid on in ordination, than could give the holy Ghost. The Levites had imposition of hands ([a] *tanquam in sacrificium*, Numb. 8. 10, 11. as upon a sacrifice) dedicating them to God and his service. And so in the New Testament, it was used for separation of men to the worke or office of the Ministery: but there is no miracle wrought, nor is the holy Ghost given, nor any inward grace. The word χάρις *grace* seems *somewhere* to be put for *office*, as *Rom.* 1. 5. [b] *Grace and Apostleship*, that is, the grace of Apostleship, & in this sense (as *Beza* saith) if that χάρισμα or grace be taken, 1 *Tim.* 4. 14. Then may it be said to be given with imposition of the hands of the Presbytery. As for election by the people, which is by some cryed up as the *All* in *All* in this point, though I have nothing to say against the lawfullnesse of it, where it's duely conditioned: yet if any shall plead the necessity of it as essentiall to the calling of a Minister, I should not stick to say, *that there is clearer evidence in Scripture for ordination of Ministers by imposition of hands, then for election by the people.* That word, χειροτονήσαντες, *Acts* 14. 23. out of which

[a] *Fagius in Chald. paraph. in locum.*

[b] See Rom. 1. 5 & 15. 15, 16. Gal. 2. 9. *Grotius, Beza, Dieu.* διὰ δῶρον.

it

it is expiſcate, after a man hath made the beſt of it, will leave him to beg the queſtion, for there appeares in it no act of the Church at all: but whatſoever it ſignifies, it refers wholly to *Paul* and *Barnabas*, who did χειροτονῆσαν αὐτοῖς ordaine Elders for the Diſciples, and therefore without endangering not only the ſenſe, but the grammer of the Scripture, can no more referre to the people, then [c] he that affirmes that it may, can prove *Luke* to bee an Apoſtle (as he ſtiles him.) I deny not that *Cheirotonia* in the [d] original and firſt riſe of the word ſignifies a giving vote or ſuffrage by ſtretching forth the hand, or an election manifeſted by that ſigne, but the *uſe* of words, not the *Etymology* muſt rule their interpretation; and it is paſt all queſtion that the Greeke Heathen Authours doe uſe this word χειροτονῆσαι *generally*, to [e] conſtitute, appoint, ordaine, as is obſerved by *Heſychius*, as they doe alſo [f] ψηφίζεσθαι to reckon or give ſentence, though there be no uſe of *counters* or *little ſtones*: and πληροῦσθαι to bee choſen to a place, or to obtaine a poſſeſſion, though there be no uſe of any *Lot* therein, accordingly to wch a man may bee ſaid *pedibus ire in ſententiam*, though he have no feet to goe upon: but becauſe we would not reſt in generals, let us examin what was the act of *Paul* & *Barnabas* in this place: for it is plaine that they put forth ſome particular act, when its ſaid *they ordained for them* or unto them *Elders*, did they *ordaine by impoſition* of hands? as the word χειροτονία ſignifies in the Greeke Fathers and counſells who may be thought to underſtand the language) It is not unlikely that thoſe very men that had been ſent forth upon this expedition

[c] *Diatrib p. 6. & page 10.*

[d] πάλαι ἡ ψῆφος χειροτονία ἐνόμαζο *Zonar. in Can. 1.*

[e] Χειροτονῆσαι πάλαι ψηφίζειν *Heſych.*

[f] *So alſo in Scripture, Acts 1. 26.*

[g] *Epheſ. 1. 11.*

20 by imposition of hands, fasting & prayer should in the like manner ordaine Elders, for so the very text in hand couples together, ordaining of Elders in every Church & praying with fastings; or did they *elect Elders for them?* as [h] Grotius seemes to interpret it, but those that contend for that sense of the *word*, to signify *election*, will not easily disgest the *interpretation*, and the truth is, They that argue the peoples election of Ministers, from the election of the seven, *Acts.6.* which the Apostles permitted to the people there, cannot easily grant that *Paul* and *Barnabas* did assume it to themselves here, because it gives away the question, namely election by the people; or did *Paul* and *Barnabas joyne with the Disciples in election?* If it had been said συγχειροτονησαντες αὐτοῖς it had been something to the purpose, but it is not said they *chose with them*, but they *ordained for them Elders* in every Church, And for that which *Grotius* saith, *Credibile est &c.* Its to be thought that the consent of the people went along also, the reason that he gives, namely because in a lesser matter their consent was sometime taken in, quite overthrowes that which is contended for *ex vi verbi* out of the word χειροτονια, used in the text, and we know that where the Apostles, Elders, and Brethren concurred in an act they are all named *Acts.*15.23. which as here it is not said so it cannot hence be proved; or in the last place, if it be said that the word translated, *ordaine*, signifies *an ordination upon a previous or antecedent election of the people*, then its cleare that *election* doth not thrust out *ordination* nor the act of the people justle out the act of *Paul* and *Barnabas*, and so that engine

[h] *Grotius in locum.*

workes

workes not by this Text, which is ſo much cleerer for ordination than election, as the act of *Paul* and *Barnabas* is more expreſſe then that conchant act of the people, which is pretended to lie hid in the ſame word: which if it be taken in one ſimple ſenſe, *ſignifying either* generally to conſtitute or ordaine, and ſo relate to the act of *Paul* and *Barnabas*, (without thruſting into the notion of the word either impoſition of hands (which may be made good elſwhere in Scripture to have beene uſed in ordination, or election by the people, which cannot be made good elſewhere) *or ſignifying* election by ſuffrage, and ſo relate both to *Paul* & *Barnabas* and the people, as if they all concur'd in election or vote, and that was all they did: both theſe ſignifications the word will beare, though not the Text: but if it carry twins in the belly of it, and import two divers acts different in kinde, and ſo relate to ſome act of *Paul* and *Barnabas*, differing from the act or ſuffrage of the people, then muſt that ſignification be proved by good examples, leſt it bee found never to have beene ſo uſed before *Luke* uſed it ſo: but I hold my hand from further proſecution of this Scripture, and offer to you one obſervation more, tending to cleare the point in hand, and that is out of *Acts* 6. where it is cleare that there was an election of the *ſeven*, and as cleare, that the conſtitution or ordination of them was reſerved unto the Apoſtles, *verſ.* 6. *Looke yee out ſeven men whom wee may appoint* or conſtitute *over this buſineſs*; the people elected, the Apoſtles ordained, *verſ.* 3. & 5. But the election is not called the conſtitution or ordination, for that the Apoſtles are ſaid to doe:

22

and how did they doe it? *verſ.* 6. when they had prayed *they laid their hands on them*, ordination by impoſition of hands was the conſtitutive act. The peoples ἔστησαν ver. 6. and the Apoſtle καταστήσωμεν *ver.* 3. are not all one: that poore criticiſme would never have beene borne, if the [f] Author of it had but ſet the words together ἔστησαν ἐνώπιον τῶν ἀποστόλων the people *ſet* or preſented the elected before the Apoſtles, they did not ordaine them before the Apoſtles, but preſented them to be conſtituted and ordained by them *over that buſineſs* unto which they were choſen, *verſ.* 3. There is not a more uſuall word in the [a] *greeke tongue*, to ſignifie the making of a Governour, or ſetling one into an office or præfecture then this word καθίστημι which is alſo uſed for the conſtitution of Elders and Church Officers in the new Teſtament, which wee call *ordination.*

[f] *Diatrib p* 10.

[a] *Ariſt. politic. paſſim.* Acts 7. 10. 27. 35. Mat. 24. 47. & 25. 41. Lu. 12. 14. Acts 6. 3. Titus 1. 5. uſually with the preposition ἐπὶ, ſignifying the place or the ſubject matter of their office & government.

If you pleaſe to conſult the practiſe of antiquity in the point of election of Biſhops *ab ordine & plebe* (as they uſe to ſay) by the Church officers and community, you ſhall finde 1. That election was never ſet ſo high as to give checke to ordination, nor accounted that wherein the miſſion or ſending did conſiſt: but as a preparative to ordination by way of good teſtimony of the perſon to bee ordained. 2. When you have ſearcht all records (as [b] they are laid together by a very learned hand) the reſult and ſumme will be this, that *election* had the force only of a nomination, preſentation, poſtulation, or conſent, ſo as a Miniſter could not bee obtruded *invitæ eccleſiæ* upon a Church whether it would or no. if they were able to put in a juſt exception againſt

[b] *Spalato de rep. eccleſ. lib.* 3. *cap.* 3.

gainst him, for which end the person to be ordained was first to be proclaimed, or (as I may say) *asked in* [c] *the Church*, for the very reason of *Cyprians* [d] speech, that the people principally have power to *chuse the worthy*, or *refuse the unworthy*, is rendred in the same *Epistle*, that they do fully know the *life & conversation* of every man. And therefore it is [e] injudiciously spoken that *ordination* necessarily follows election: for an irrational or meer arbitrary dissent, when no just exception could be put in bar against a man, could no more hinder a mans ordination, then such a peevishnesse now a-days can hinder the marriage of one whose name is publisht in the congregation. *Ab ordinatoribus plebs docenda non sequenda*, saith *Celestinus*.

c ἐχειροτονηθη & ἐπιτηδευτεο. Concil. Chalced. can. 6.
d Cyprian Ep. 68. Elit. Pame Diatrib. cap. 11.

The cloze of this point might well have beene an *Apology* for speaking so much of it in this place, had not the Text led me to say something, and the necessity of the times, together with the present occasion constrained me to this prolixity. For the *office* of the Ministery, and the power thereunto belonging, are very much undervalued, and laid very low by many: who differing among themselves in principles, doe as in a common interest, joyn together to cry downe and degrade them, In order to a *two-fold liberty*. The one is the *liberty of prophesying* or preaching, as any man is able to set up the trade: in opposition to which they conceive the Ministers do stand for their own livings and power sake. The other is the *liberty of their lusts* and ways of looseneſſe, and these are such upon whom the feare of the Ministery is fallen, whose Spirit cannot bear too free reproofe, nor their courses a too close obser-

24 observation. And hence it is that some of them having learning, doe set their wits on worke to rout this office and the power thereof, by basling the evidences of the word, and endeavouring to dispute the Scripture out of doores, which though God hath not pleased to deliver *Systematically* in a way of absolute precept or demonstrative clearnesse in every particular, yet ought to be regarded in the hints and consequences and implications which afford foot-hold to a good conscience, and not to be out-wrangled for our ends and lusts sake, as being the becke of that great God who is able to becken us all into nothing, others that calculate by the *Ephemerides* of policy, doe discover or imagine future inconveniences, which may arise from the indiscretion, passion, weakenesse of the Ministers, and if they will but goe on to play that Cannon a little further, they shall find it will batter and overthrow all Magistracy, or any goverment that is managed by men; others whose tongues are sharper then their arguments fall foule upon the ministry, and poure treble contempt upon it, in lieu of double honour, never was ministry more blessed and witnessed unto from heaven, by the successe and fruitfullnesse of it in bringing in and bringing up, a people unto God, (though some of their chickens are caught and carried away by kites or have forsaken them, as duckes forsake the hen that hatched them) never more contemned That which the[f] *Donatist* objected sometime to *Austin* is now rife againe *tu quis es? Filius es Ceciliani, an non*? who ordained you, you are the brat of *Cecilian*, are you not? (whom they pretended

Collat. Carthag. 3.

to

to be a *traditor* or to have given up the holy Scripture to the fire) ſo they ſay to the Miniſters, whoſe ſons are you? is not your pedigree by lineall deſcent from *Antichriſt*? is not he the top of your kin? he that hath but halfe an eye may ſee the reaſon why the Wolves would have the Sheep to quitt their dogs. The miniſtry if encouraged and ſupported to doe their duty, will be (next under the Parliament, who, we hope, will doe theirs) the greateſt bulwarke or banke againſt the inundation of errour, hæreſy, and blaſphemy, whoſe increaſe is the occaſion of this humiliation; It is the lot of the Miniſters of the reformed Churches to be grund betweene two Mil-ſtones, in the firſt reformation, the popiſh Champions fell pell-mell upon the calling of the [a] Miniſters of the reformed Churches pretending it to be null (*ac proinde nulla eccleſia*, and conſequently (ſaith [b] Gregory *de Valentia*) (the Churches no Churches) becauſe they were *not ordained by Biſhops*. The ſame concluſion is now undertaken; *That the preſent Miniſters in this Church are not lawfull Miniſters*, upon a *medium* quite contrary, that is, becauſe *they were ordained by Biſhops*, nor are thoſe who are ordained by *Preſbyters*, in much better account with the objectours, for they are in the ſame line of pedigree, being but once more removed from the ſtocke, great-grandchildren, to the Pope; The cauills of the Papiſts have been long agoe laid to ſleepe by the anſwers of [c] learned men, who have diſtinguiſht betweene the corruptions in the perſons ordaining or in the *fieri* of ordination, and the ſubſtance and validity of ordination *in facto eſſe*, and the very

[a] *Non miſſi non vocati non conſecrati. Briſtow mstiu.*

[b] *Non ab epiſcopis ordinati ac proinde nulla eccleſia. Greg de Valentia.* Tom. 4. diſput. 9. *queſt.* 3. punct 2. in fine.

[c] Mornay of the Church. chap. 11. *Sadeel de legitim. ocat. Miniſter. reform. eccle. Maſon. le Miniſt. Anglicane.*

26 same answers which were made for the first reformers and the Ministers ordained by them, are of as full force for the Ministers now in being with us, and the Ministers ordained by them, nor can our Ministery fall by this argument now used against us, without the fall of all ministery in the Churches of Christ in all times and places where Bishops had a hand in ordination, and if the Scripture doe settle the power of ordination in *a Presbytery* or in the Elders of the Church, it can never be made good, that a *Bishops* hand (who is also a *presbyter*) being joyned with others, can anull the ordination, as neither is Baptisme a nullity because administred by a Bishop and haply with some corrupt ceremony used in the administration thereof.

I proceed to the *second point* which I will touch but breifly and reserve the use of both and of that which followes untill the close of all.

Doctrine. 2. These false teachers are they that bring in damnable Heresies, *Stuprant veritatem adulterio hæretico*. They defloure the truth by hæreticall adultery not onely those that teach without *commission*, but such as have a calling to teach doe by doctrines of errour bring in damnable hæresies, as its said Acts. 20.30. *Also of your own selves*, shall men arise speaking perverse things to draw Disciples after them. They called *Paul* (because he was a zealous teacher of the Gospell) *a ringleader of the sect of the Nazarens*, *Acts*. 24. 5. πρωτοστάτης signifies one that is the first man of the ranke, it is a *military* word, and I wish that our *military* men had not transfused errour into the severall parts of our body. If it be said that many of those who are charged with teach-

Tertull. de præscript.

teaching of errours or heresy are holy men, I answer that a holy man cannot easily be a heretick, nor are all the errous of holy men to be called heresy though they may be Hay and Stubble upon the foundation, but it hath been observed of old that some *heresiarchs* or heads of heresy have been well reputed for strictnesse and unblameablenesse of life: we learn out of *Austine*, that [a] *Pelagius* had a very good testimony, and Scripture tells us they come *in Sheeps cloathing* and speake lies in hypocrisy. Lies would not take, if they were not commended by the holinesse of the person, and guilded over as a rotten nutmegge with gold. There is a *transmutation* or *transformation* of *Satan* into an Angell *of light*, of *false Apostles* into the Apostles of *Christ*, of Satans *Ministers* into the Ministers of *righteousnesse* 2 *Cor.* 11. 13. 14. 15. and therefore we must not measure or judge of [b] faith by the person but of the person by the faith. Truth may be as a Jewell in a dunghill, and errour carried (as *Hannibal* carried his poyson) in a Gold-ring, That *horse* of superstition and idolatry, upon the back of which the Divell hath in former times made warr against the Church is slain under him, and now he is mounted upon a fresh horse of another colour, called *liberty of opinion*, falsely called liberty of conscience, *Lets not be ignorant of his devices.*

I passe on to the second part of the text. *The seed which these false teachers doe sow*, and the text saith *They shall privily bring in damnable heresies even denying the Lord that bought them*, in which wordes we take up these three things.

1. That heresies are damnable.

2. That

[a] *Pelagij nomen non sine laude aliqua posui quia vita ejus a multis prædicabatur.* Retract. lib. 2. cap. 33.

[b] *Ex personis fidem? an ex fide personas? Tertull. de præscip.*

28

2. That damnable hæresies are brought in privily.

3. That those which bring them in doe evendeny the Lord that bought them.

I shall first open these in few words, and then come to the investigation or searching out what hæresie is, wch is here by the Apostle called damnable.

1. First you see that hæresies are said to be damnable or destructives *Hæreses of destruction* as its said, *Psa.* 5. 6. איש דמים a man of bloods, that is a bloody man: but why should hæresies be emphatically called *hæreses of destruction?* for is not all sin of damnable guilt? and is not death the wages of sin as sin? Its true; And yet as *Judas* that was an Apostle, and an eminent Disciple of Christ, and betrayed and sold him for money, is called, *John* 17. 12. בן התאבדה the son of destruction, and as the Antichrist is also called, 2 *Thes.* 2. 3. the man of sinne, the sonne of destruction, because under Christs name and colours he fights against him, and serves his own lusts upon the profession of his name, and so shall fall under more eminent and remarkable destruction. So Hæreticks who professing Christianity, and the name of Christ, doe denye him, or adulterate his trueth for their owne ends and lusts, shall come under more heavy and sore damnation, which is aggravated by that expression, *swift destruction*, which shall fall upon their heads violently and unexpectedly: *for their judgement lingreth not, and their damnation slumbreth not*, vers. 3. And that it may appeare that God had an eye of wrath and vengeance upon this kinde of men long agoe. Its said by our *Apostle* here, *vers.* 3. their judgment *now of a long time* lingreth not: and

by

by *Jude*, verſ. 4. that *they were of olde ordained to this condemnation* or judgement, which new and unuſuall expreſſions or aggravations of the deſtruction of this kinde of men, doe give ſufficient reaſon why *hæreſies* are called *hæreſies of deſtruction*: whether the word *damnable* be *reſtrictive* to ſome hæreſies, as implying that there are ſome that are not damnable; or whether it be *deſcriptive*, as deſcribing what hæreſies are: (*in ſuo genere*) in general, muſt be anſwered and reſolved by the definition or deſcription of hæreſie, *what it is*: and if we either looke at that deſcription of it, which is implied in this Text, to bee *a denying of the Lord the Redeemer*, or which is given of it in any place, in the *Apoſtolicall Epiſtles*; we ſhall find, that in the Scripture acceptation & deſcription of hæreſie, All hæreſie is damnable, not that every Hæretick is certainly and peremptorily damned: for then I ſee no more reaſon for admoniſhing an hæretick, then for praying for one that hath ſinned a ſin unto death; even *Judas* called the ſon of perdition, had hee had (as ſome of the Ancients ſay) *Peters* repentance, might have found forgiveneſſe as he did: but there is this marke ſet upon hæreſie, that we may all heare and feare and doe no ſuch thing.

[c] *Gerard in locum.*

2. Damnable hæreſies are brought in privily, words of this decompoſition as παρεισδυνω doe ſignifie *inſinuation*, theſe tares are ſowne while men ſleep, in a clancular or ſubtill way whereof men are not aware, as its ſaid, *Gal.* 2. 4. Falſe brethren [d] *at unawares*, *privily* crept in, and *Jude* 4. [e] Certain men are *crept in privily*, meaning Hæreſy-maſters or falſe teachers. *Hæreſie* is modeſt at firſt, and inſi-

[d] παρείσακτοι ἄδελφοι παρεισῆλθον *Gal.* 2. 4.

[e] παρεισέδυσαν *Jude* 4.

30 nuates as the Serpent into *Eve* by ſubtle fetches and *quæres, yea, hath God ſaid?* Gen. 3. 1. or by ſweete promiſes and inducements, *ye ſhall not ſurely dye, ye ſhall be as Gods, your eyes ſhall be opened*, verſ. 4. 5. So its ſaid, *verſ.* 3. they ſhall make merchandize of you. πλαστοις λογοις with fine forms of ſpeech, words compoſed for the nonce. The Apoſtle obſerves that there is a ſubtilty, or as you might ſay a myſtery in this Trade of corrupting mens mindes from the ſimplicity that is in Chriſt, 2 *Cor.* 11. 2. *Eph.* 4. 14. And ſometimes they worke by the wife (as the Serpent did) to give her husband the apple; they draw men as Juglers doe a piece of mony with a fine inviſible haire, and never bring forth the *portenta* of their opinions, until their *figmenta* have made the way: they mixe their droſſe among good ſilver, and lap up errour in the pap of truth, that ſome parts of the monſter may have their true ſhape.

3. Theſe that bring in theſe damnable hæreſies doe even deny the Lord that bought them, and here I might take in hand two ſorts of opinions. The firſt is that of the *Socinians*, who deny that Chriſt by a proper ſatisfaction made to the juſtice of God, did buy or purchaſe us. To theſe the finger of the Text ſeemes directly to point: for they not only deny the Lord Chriſts theanthropie: but his redemption by way of purchaſe. The other is that of [f] ſome that hence inferre an univerſall redemption, becauſe that theſe that bring upon themſelves ſwift deſtruction are ſaid to bee *bought by* [f] *Chriſt*: of both which points I cannot ſay a little without ſpeaking much, and therefore ſhall hold me to my ſubject in hand; wee may partly perceive by this expreſſi-

[f] *Lutherani, alijque.*

on

on what damnable hæreſies are: for its ſaid that they who bring them in, doe even deny the Lord that bought them; If they deny Chriſt the Soveraigne Lord ° *(δεσπότην)* by everting his perſon or natures. If they deny his redemption and ſo evert his office (whether his Lordſhip or his redemption bee denyed) the hæreſie is damnable, and the word *denying* ſeems to me to imply, that the proper nature of hæreſie is to bee ª *euerſive* and overthrowting; It conſiſts not properly in additions to the word, ſaving ſo farre as thoſe additions are overthrowing the pillars and foundations of truth; that is, Chriſt the Lord that bought us, or the like to it: for if hay and ſtubble be built on this foundation, 1 *Cor.* 3. 12. becauſe they doe not overthrow it, or ſhake and ſhiver it, therefore though they be errours yet they are not hæreſie. *Non omnis error eſt hæreſis* (ſaith ᵇ *Auſtin*) every Errour is not hæreſie: and therefore ⁱ ſome diſtinguiſh of doctrines or errours thus: ſome are *præter*, ſome are *circa*, ſome are *contra fundamentum*, that is (as *Auſtine* ſaith) ſome *touch not*, ſome *ſhake*, and ſome raze the foundation. The weight and valour of doctrines muſt be reckoned by their proximity or neareneſſe to the fundamentals: for it is in the *Conſanguinity of doctrine* (as *Tertullian* calls it) as it is *in kindred*, the neereneſſe of kindred is to be meaſured by neerneſſe to the ſtocke.

This denyall of the Lord that bought them, may be either expreſly *conceptis verbis* and ſo with a little more height of expreſſion may amount to blaſphemy, but haply theſe in the text who uſed *compoſed wordes* were not ſo blacke mouth'd, or this denyall

° See Jude, v. 4.

ª *Spalato, oſtenſio errorum Suareſij* cap. 1.

ᵇ *Ad quod vult deum in præfat.* Auguſt.

ⁱ *Weems.* Treatiſe of the 4 degenerate ſons. *pag.* 180.

32 nyall may be *interpretative* and by consequence: and the consequence is either from their doctrines or a consequence of fact also, from their course or conversation.

The consequence from their doctrines (if it overthrow the faith) must not be drawn out into a long chaine and farr fetcht, least by that meanes every errour be made hæresy, but the consequence must be neere and close, so that you may be able to say this or that doctrine or opinion at the next remove or at a very neer distance denyes the onely soveraigne God and our Lord Jesus Christ. Jude 4. the battery may strike off a tile or make a hole in the wall, but except it be neere, will not overthrow the foundation, for as from every branch of a great tree one may goe or move to the root, yet the cutting off of any twigge or branch is not a cutting down or rooting up the tree, so though all branches of truth have continuity with the fundamentalls or principles, yet the deniall of every truth is not a razing or overthrow of them, I instance in the great principle, *Christ Jesus is the Lord that hath bought us*, not because there are not other which being denyed, faith is overthrown, but because it is the instance in my text, and in Jude. 4. and also because principles lie so close together, and are so concenterate that an errour which routs one, routes another by immediate consequence. I will give one instance or two, Suppose the resurrection future bee denyed, this overthrowes the faith, 2 *Tim.* 2. 18. and see how the consequence immediately shatters all principles, 1 *Cor.* 15. 13. If there be no resurrection of the dead, *Then* is Christ not risen, *Then* is

our

our preaching vaine, *Then* is faith vaine, *Then* beleevers are yet in their ſins. *Then* the dead in Chriſt are periſht, *verſ.* 14, 15, 16, 17, 18. Or ſuppoſe the Law bee brought into equipage with Chriſt for juſtification, marke the conſequence. If ſo (ſaith the Apoſtle) then *Chriſt ſhall profit you nothing*, Gal. 5. 2. *Chriſt is become of none effect unto you*, verſe 4. *Yee are fallen from grace*, and I make no doubt to ſay that thoſe of the *Galatians*; who for their carnall ends, *Chap.* 6. 12, 13. did breake the continuity and communion of the Church, by giving themſelves up to this opinion, *were hæreticks*, not while it was an opinion in debate or controverſie: but when it grew into a ripe Impoſtume in ſuch as adhæred to it: and do but obſerve in both the inſtances given, by how immediate conſequence the denyall of the reſurrection, or the contemperament of the Law with Chriſt, doe overthrow the fundamentall of Fundamentalls, *Chriſt Jeſus*, in reſpect of his redemption or office. 33

For that which I call conſequence of fact, from the courſe or converſation of Hæretickes: I obſerve that both the Apoſtle in this Chapter, and *Jude* in his Epiſtle, who follows the ſame thred in his deſcription of them, do characteriſe them by the luſts and fleſhy courſes wherein they live. *Jude* ſpeaks of falſe teachers, as is evident by that he exhorts Chriſtians *to contend for the faith*: becauſe certain men were crept in privily or unawares, *verſ.* 3, 4 He exemplifies the deſtruction of theſe by the ſame examples of the *Angells that fell*, and of *Sodome* and *Gomorrha*. He drawes out their picture in the like foul colours: and in the fourth verſe calls *them*

34

ungodly men, turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Iesus Christ. And though lusts of the flesh, as adultery and the like, cannot be called heresie; [a] yet if a man professing Christ shall chuse such an *opinion* or *doctrine* as doth patronize and maintain those lusts, and so walkes in a course of sinne under the protection of such an opinion or tenet, as is contrary both to faith and holinesse, that comes up to the Scripture-description of heresie: for so these false teachers that bring in damnable heresies, are said *to allure through lusts of the flesh and much wantonesse*, ver. 18. and to promise *liberty*, as likewise those that are entangled in their errours doe *turne from* the holy Commandement, and turn to their former vomit and wallowing in the mire, *vers.* 20. 21, 22. and so the *shipwrack* of *faith* and the *putting away* of good *conscience*, 1 Tim. 1. 19. goe both together; and therefore the *Nicolaitans*, whose doctrine was hatefull to Christ, *Rev.* 2. 15. and whose lusts and filthinesse maintained by their pernicious doctrine [a] were monstrous, can bee accounted no other then damnable Hæreticks (and we may judg the like of others of the same stamp) being the very persons (as is [b] conceived by good Authors) whom both *Peter* and *Iude* describe as turning the grace of God into lasciviousnesse, and denying the onely Lord God and our Lord Jesus Christ, *Iude* 4.

[a] *Turrecrem. Summa de Eccl. lib. 4. part 2. cap. 1. Morton* in 1 Cor. 11. 18.

[a] *Iren.* lib. 1. cap. 20. *Clem. Alex.* lib. 7. *Strom.*

[b] *Epiphan. hæres.* 26. *Beza* in Revel. 2. 15. *Quiros* in *Judam.*

So much for the opening of the three points, which you may if you please bind up together *into one*, *That false teachers shall privily bring in damnable heresies, even denying the Lord that bought them.*

Now

Now we come to search out what *Hæresie* is.

The word *hæresie* is of Greeke *originall*, and is often translated *Sect*, not [a] *a secando* from cutting, but *a sectando* from following, as being a way which men chuse to follow as its said. *The way* which they call hæresie, *Acts* 24. 14 *A way* of worship or doctrine, for so he saith, so doe *I worship* the God of my Fathers, *beleeving, &c.* It appeares to be an act of the will electively pitching upon such a way. For the word it selfe signifies *election*, comming not from [b] αἱρεῖν to expugne or lay waste, (though that be proper enough) but from αἱρέω to chuse or adhere unto: and therefore the *Septuagint* Levit. 22. 18. 21. translate נדבה *free-will offering* by αἵρεσιν election or *free-willednesse*. The *Rabbins* call an Hæretick [c] מין which in [f] Scripture signifies a kinde or *species*, and so they denote a man to be an Hæreticke, who leaving the common road or way of faith and Doctrine, sets up and followes a *particular* way of his own, [e] שאין לו דת one that is ἄνομος or ἀνόμως without law, that will not bee bound up by the rule, but runnes out into his owne way, and [g] some derive it from מאן which is translated ἀναίνων *Nehem.* 9. 17. *Exod.* 22. 16. signifying to *refuse* or *deny*, as if you would say *a renegado* or denyer of the trueth.

This word αἵρεσις while it kept it selfe among *Philosophers*, *Physitians*, and other *Professors of knowledge and learning* past, for an *honest word*, but when it came into the Churches quarters, and was taken up by Christians, it became branded, stigmatized and odious. Its used about sixe times in the [h] Acts of the Apostles, and whether it may not

[a] *Justinian* in 21 et. 2.

[b] *Martinius lexicon.*

[c] *Drusius de 3. sectis Judæ*, lib. 1. cap. 2. *Grotius* in Tit. 3. 10. *Nic. Fuller* Miscellan.

[f] Gen. 1. 12. Levit. 11. 22.

[e] *Elias* in *Tisbite.*

[g] *Nic. Fuller* miscel. *sacra.* lib. 2. cap. 3.

[h] Acts 5. 17. 26. 5. 15. 5. 28. 22. 24. 14. 24. 5.

36 in some of those places at least, bee taken in good part or indifferently, shall not bee my dispute at this time. But when you finde it in the Epistles Apostolicall, and in the Gospell Churches, it hath not a jot of good savour in it, but carries a marke of iniquity and infamy upon it: In those Epistles it is used about [i] foure times expresly, and because I would not make a definition which you might say is mine owne, and so slight it, I will lay before you the Scriptures that speake of it, that you may in their light see what it is.

[i] 1 Cor. 11. 18. Gal. 5. 20. Titus 3. 10. 2 Pet. 2. 1.

The first place is that 1 *Cor.* 11. 18, 19. *I hear that there bee Schismes among you, and I partly beleeve it. For there must bee also hæresies among you, that they which are approved may be made manifest among you.*

The Greeke Interpreters take *Schisme* and *Hæresie* in this place, for both one in a manner, and understand not by the word *Hæresie* any matter [k] *dogmaticall* or of Doctrine: but others [l] argue from the word *καὶ also.* (There must *also* be hæresies) that they are distinct, and that though *hæresie* include *schisme*, yet schisme doth not include hæresie: and to mee it seemes that they are neare a kinne, because the Apostle rises from one to the other, saying, there are schismes, there must *also* be hæresies: but they are not collaterally a kin; for by the ascent, hæresie seems to be the greater: For there must bee *also* hæresies, into which those that are δόκιμοι do not [m] *easily fall*, but are made the more conspicuous or manifest for soundnesse and integrity.

[k] ἄμεινον ἐστι παύσασθαι τῆς τῶν δογμάτων ἀλλὰ σχισμάτων *Chrys. & Oecumen in 1 cum.*

[l] *Beza in loc.*

[m] *Neque enim eos probatos intelligi jubet qui in hæresin fidem demutant Tertull. de præscript.*

That we may find the true nature of hæresie, let me in few words declare what schisme is. The

The word *schisme* imports a rent or division of things that were or should be in continuity and undevidedneſſe, and as its taken in the matter of Religion, it ſignifies a rupture in the communion, or from the communion of the Church upon unneceſſary and unwarrantable cauſes and grounds. *A cauſeleſſe breaking, or breaking off from the communion of the Church in matter of worſhip or Religion.* Society and communion are of great importance: the evill of ſchiſme is anſwerable to the good of ſociety and communion; we are to judge of ſchiſme by the cauſe of it: For if it bee upon a cauſe which the Word warrants not, it is a ſinne of high nature; Some diſtribute it into two ſorts or parts, *negative* and *poſitive*. *Negative* is the very rupture and breaking off: *poſitive* is the coalition of the parts rent off into new bodies, or aſſociations under other Paſtors and Teachers. The formality of ſchiſme conſiſts in the *ſeceſſion* or negative part, though the coalition into new bodies, which was called the ſetting up, *altare contra altare* may make it more obſtinate and pernicious; Now I ſay the cauſe muſt rule us in judging of it. For as it is not the party which ſeparates that makes the Divorce, but the Adulterous party which gives the cauſe. And as (*Mornay* ſaith) it is not the man who commences or begins the ſuite which makes the trouble, but he that detains the right: So they are the ſchiſmaticks who give the juſt cauſe of ſeparation from them, what a hurry was made in the Church by the *paſchal* controverſie; wherin ([a] as one ſaith) both parties might be ſchiſmaticks, dividing themſelves aſunder upon ſo triviall a matter, who were

[b] *Cameron de Schiſmat.*

[a] *Trail of ſchiſ. page 5.*

38 the *Schismaticks* when the second Councel of *Nice* set up Images into such honour, and thereby put the Churches into combustion? Doubtlesse the Councell was the Schismaticke? who were the Schismaticks when the *reformed Churches* after all means used, were either *driven out*, or *broke off* from the communion of the Church of *Rome*? questionlesse the [b] Pope and his followers, not the Protestants, who departed from them, as the *Romans* had a saying, that when the *Gauls* had taken *Rome*, and *Camillus*, with the rest of the Patriots were at *Veij*, then; though the walls of *Rome* stood where they did before, yet *Rome* was not in *Rome* but at *Veij*; I shall not meddle with those *Episcopal dissentions* in the auncient Churches, commonly called *schismes*, nor those about the Popedome [d] *thirty in number*, as they are reckoned: Schisme simply and nakedly is a breaking off, or breaking off from the communion of the Church, upon such grounds as have no weight in the word of God to allow them, as namely when [c] the same faith or doctrine in substantialls is held, and there is accordance and agreement in them: yet through passions and private ends or fancies, there is offence taken at lesser matters of *fact* or *order*, and so the divorce is made for such faults in the yoke-fellow as are farre short of *adultery*, as if the members of any of the seven Churches should have separated, because of some drosse in those Golden Candlesticks. The *Donatist* who separated upon that principle, that there was no true Church where good and bad were mixt; and that the chaffe in the floore made the wheate uncleane, or that the communion of the godly

[b] *Mornay* of the Church. cap. 10.

[d] *Spalato* lib. 4. *de rep. eccles.* cap. 11.

[c] *Schismani fallor est eadem opinantem atq; eodem ritu colentem quo cæteri, solo congregationis delectari dissidio.* Aug. *contra Faustum.* lib. 20. *et contra Cresconium grammat.*

godly was blaſted and polluted by the mixture of ungodly ones amongſt them, was in open ſchiſme: both in breaking off from the Churches of Chriſt upon that reaſon, and in aſſumeing liberty to erect new Churches, onely which, he called the true Churches of Chriſt. 39

Now for hæreſy; it is ſchiſme and ſomwhat more as the Apoſtle implies, and what is that *majus quid* as Tertullian calls it, or that *ſomewhat more*, the anſwere is given in that generally received ſaying of *Ierome*, *hæreſis perverſum dogma habet* Hæreſy goes with a perverſe opinion, or errour in doctrine, which I conceive to be a very truth, (though [d] *Grotius* affirme that *ex vi vocis* it be *nihil aliud quam ſchiſma*) becauſe the word *hæreſy* in all authors, from the firſt uſe of it hath ſignified a ſentence or dogmaticall tenet or aſſertion, as the ſeverall Sects of Philoſophers who differd in their opinions are called *hæreſies* and therefor [e] *Jamblichus* haveing written of the life of *Pythagoras*, now ſaith he it remaines that I ſpeake περὶ αἱρέσεως αὐτῶν concerning his tenets or opinions, ſo the ſects of *Saducees* and *Phariſees* who differd in opinions are called *hæreſies*, and the [f] Syriake calls hæreſy, *doctrine*, in which ſenſe it muſt be taken. *Act.* 28.22. this *hæreſy* that is this *doctrine* concerning Chriſt is every where ſpoken againſt or contradicted, and the Apoſtles *Peter* and *Jude* are expreſſe, that theſe hæreſies are brought in by *falſe teachers*, and are oppoſite to the *faith*, denying Chriſt Ieſus the Lord and his redemdtion. 2. *Pet.* 2.1, *Jude.* 3.4. upon all which conſiderations, and that (as *Tertullian* elegantly ſaith) hæreſy is a degenerate thing, which ariſes from the cor-

d *Grotius in* 1 *Cor.* 11.

e *Jamblichus.* lib. 2. cap. 1.

f *Hæreſin Syri vocant* יולפנא *Doctrinam Druſius in* Act. 24.5.

40 corruption and adulterating of the truth (*tanquam caprificus a papauere fici, oleaster, ex olivæ grano &c.*) I am cleer enough that in *hæresy* there must be matter of opinion or doctrine, and so the meaning of the Apostle in this place of the *Corinthians* is to shew, that as there were already schismes amongst them, and dividing into parties as their partiality, affection, and selfe-respects led them, so, there must be also hæresies or errours in doctrine which should *fight against the truth* of the Gospell, & *patronize vitious, and filthy lusts* of the flesh, to which both errours, and lusts there would be some that would decline, but those that were approved and sound-hearted would be made manifest among them, and so I conclude that hæresy is a renting or rearing the communion of the Church, as it is schisme, and a subverting of the doctrine of truth and holines as it is hæresy, like sedition in the common wealth, (for schisme as one saith is an ecclesiastical sedition) when it is not only made against the faults of some persons, or their miscarriage in government, or some abuses in fact, but ariseth from principles or errours opposite and destructive to the fundamentall lawes and justice of the Kingdom.

The second place is that Gal. 5.19.20. *The workes of the flesh are manifest which are* adultery fornication. &c. *seditions, hæresies,* διχοστασιαι, translated *divisions*. Rom. 16.17. is here translated *seditions*, seditions or divisions and hæresies may well be *set together* for *they goe together*, hæresies are workes of the flesh, *manifest* workes of the flesh, The workes of the flesh are said to be manifest, either because they are the product and fruites of that inward corruption

ruption called *fleſh*, and are the tokens and markes of a carnall man, or becauſe they may be diſcerned and knowne by the [g] light of reaſon and of a naturall conſcience, except the light be by ſtrength of luſts extinct, or by the judgement of God darkned or put out. Divines uſually from this place doe prove againſt the *Papiſts*, that by fleſh is not onely meant the ſenſuall appetite or inferiour faculties of the Soule, but the higher alſo, as the minde and judgement, becauſe hæreſy is an errour of the minde and ſo no doubt it is, though it may be called carnall alſo in reſpect of thoſe fleſhly luſts or ends which carry men thereinto, and are exerciſed under the patronage thereof. *Auſtin* ſometime ſaith that in his judgement, it either not at all, or very hardly can be regularly defined [h] what makes an hæretick, but he comes very neere it in another place ſaying hee is an hæretick (in my opinion) who for ſome or other temporall profit eſpecially his owne glory or dignity, doth either beget or follow falſe and new opinions. The Scripture notion of the word hæreſy, runs very much this way, and it is to be feared that mens ſelfe ends, wealth, eminency, intereſts have too much ingrediency into their opinions in theſe times, the Lord will diſcover and blaſt the doctrine which he hates, and them alſo that hold up ſuch opinions, as are under his *anathema* and haply againſt the conſcience alſo, of thoſe that follow them, for their private and unworthy ends.

[g] Mr. *Perkins* in Galath. 5.

[h] *Aut non omnino aut difficulter &c. Aug. ad quod vult deum in præfatione.*

[i] *De vtilitate credendi* cap. 1. *qui alicui ſuis temporalis commodi & maxime gloriæ principatuſque ſui gratia &c.*

The third place is that Titus. 3. 10. 11. *A man that is an hæretick after the firſt and ſecond admonition reject. Knowing that he that is ſuch, is ſubverted, and*

42 *sinneth being condemned of himselfe.* In the former *verse* there is an exhortation *to avoid fooliſh queſtions and genealogies and contentions and ſtrivings about the Law becauſe they are unprofitable and vaine*, and then it followes. A man that is a hæretick. &c. whence the [a] *Arminians* interpret an hæretick to be one that makes contention and diviſion upon trifling and ſlighty queſtions, who is condemned of himſelfe becauſe he litigates and makes a ſtirre about ſuch things as himſelfe knowes to be of ſmall importance, but I conceive the matter not to be ſo ſlighty as they would make it, for it is ſaid of ſuch a one ἐξέστραπται he is ſubverted, as a Ship that turns up her keele or a houſe when the foundation is turned topſy turvy, and therefore *Deut.* 32.20. where the extreamly deſperate eſtate of a people at laſt caſt, is expreſt, the Greeke renders it by the word uſed in this text. γενεὰ ἐξεστραμμένη *ἐστὶν* it is a people turned upſide downe or ſubverted, which alſo the [b] Hebrew word imports both in this place and elſe where, and ſo hæreſy is concluded to be a *ſubverſive* thing and not a peeviſh litigation about ſlight queſtions, as the *Arminians* would put it off, but thus much may be collected from the cohærence, *that a man may be denominated an hæretick for doctrinall and dogmaticall errours holden and contentiouſly defended and maintained*, and it is obſerved by ſome that wordes of this forme and termination as διδακτὸς ἐξεστὸς do ſignifie an *aptitude* or readineſſe, and ſo the [c] word in the text ſignifies, one that with complacency and choyce adheres to ſuch errours, but the greateſt doubt is what is meant by thoſe wordes, *he ſinneth being condemned*

[a] *Examen cenſuræ.* pag. 272. and 280.

[b] הפך *Subvertit ut cum ſuperior pars in imam vertitur Avenarius.*

[c] *Cameron myrothec. cui volupe eſt tueri falſas & erroneas opiniones.*

demned of himſelfe, which [d] *Chryſoſtom* refers to the admonitions precedent, for in that ſuch a man hath been admoniſht, he cannot reply in his owne defence ἐλεγχων &c. no man hath ſhewed me my errour, no man hath better inſtructed me, and ſo hath his mouth ſtopt and is condemned of *his owne conſcience*, and it is not to be denyed that very many interpreters both ancient and moderne by the word αὐτοκατάκριτος doe underſtand a man that is convinced in his owne conſcience that he erres, and that he goes contrary to his owne light, *ſciens, volens*, but this interpretation is by [e] many diſallowd and argued againſt, that moderate and ſweet breath'd [f] *Salvian* ſpeakeing of the *Arrians* ſaith, *Hæretici ſunt, non ſcientes, apud nos non apud ſe, quod illi nobis, hoc nos illis &c. They are Hæreticks but not knowingly*, with us *they are*, but not *with themſelves*, And indeed the word in the text doth not neceſſarily carry ſo farre, as that an hæretick is condemned of his owne conſcience, but as αὐτοδίδακτος is a *man* taught of himſelfe, without a Maſter, ſo αὐτοκατάκριτος is a *man condemned of himſelfe*, not merely miſled by others to whom he hath given up himſelfe blindfold, but as one that hath electively taken up and with a fixed ſelf-will is reſolved to perſiſt, in his errour and way, which he thinks to be truth, and that he doth Godgood ſervice in holding on in it, there are two things that may be cleerly taken up. 1. That it is made the character of an hæretick to ſin being cauſe condemned of himſelfe. 2. That another man may know that he is ſubverted and ſins being ſelfe condemned, for 'its ſaid after admonition reject him *Knowing that he that is ſuch is ſubverted.*

[d] *Chriſoſt. in Titus. 3. 10. 11.*

[e] *Minus Celſus pag. 13. Eſtius in locum, cum multis aliis.*

[f] *De Arrianis lib. 5.*

44 &c. But how shall this be known? Is it because he sins against common notions or principles within the ken of natures light? This restraines hæresy which is a subverting of the *faith* onely to that which is contrary to light of natnre, which light of nature may bee in some particular so defaced, like a superscription on old coyne, that though I may know he sins, yet he is not convinced in himselfe. Is it then because he takes up an opinion for his lusts sake and private ends against his light and knowledge? Then indeed he sins because condemned of himselfe, but how can another know it? It rests therefore that an hæretick rejecting admonition may be said to be condemned of himselfe, because hee chuseth his owne errours, and rejects the truth and so *interpretative* that is vertually and by consequence is condemned of himselfe, as they who *thrust away the word from them*, did *judge* themselves *unworthy of eternall life*. Acts. 13.46. Here is (as you see) an αὐτοκατάκρισις or selfe condemning without conviction of conscience or knowledge of their own sin in it.

The fourth place is the Text which we have in hand, and this whole chapter, compared with the Epistle of *Iude*, in both which hæresy is graphically described, as hath before been opend. That which remaines to be done, is the drawing up of that hath been said concerning the meaning of the *word*, or the explication of the *things*, out of the Scriptures alleaged, into a *result*, and that is this. The Scripture seemes to make hæresy a complicate evill in which there is these three things (whether all of *them* essentiall ingredients, or some of them be

be uſuall attendants or concomitants I diſpute not) 45

1. *Dogmaticall or doctrinall errour*, even over throwing the faith or [a] ſubverting the pillars and foundations of the doctrine of Chriſt which *Jude* calls the *common ſalvation* ver. 3. 2. *Seperation from, or renting of the unity and communion of the Church*, ſome time [b] ſchiſme introduces hæreſy, when men are *run* out upon peeviſhneſſe of ſpirit or ſome unwarrantable grounds, they commonly *run on* into errour of opinion and doctrine, being caught like a looſe and wandring ſheep, ſeverd from the flock by the wolves which lie in waite for ſuch, ſometimes the ſchiſme followes upon the errour of opinion drunke in, and ſo *departure* from the truth, is attended with departure from the ſociety and communion of the Church, *Jude* having deſcribed hæreticks, ſaith *ver.* 19. οὗτοί εἰσιν ἀποδιορίζοντες *theſe are they that ſeparate themſelves.* 3. A looſe and carnall courſe taken up and followed either privately or openly, and that under the patronage and protection of theſe dogmaticall errours, Their lives are as full of *Athiſme* as their opinions *of blaſphemy or falſe-hood*, all which being laid together, it appeares that an hæreticke's underſtanding & *mind is corrupted*, a good *conſcience* is *thruſt away*, *his will* electively *adheres to errour* and falſe wayes, *his affections are drowned in ſenſuality* and luſts, he is *ſubverted* and *ſins* being *ſelfe condemned*, either [c] formerly, by his owne conſcience and light yet remaining, or [d] *virtually* by his voluntary rejection of Gods truth to ſtick to his owne errour, and ſo in concluſion (except the Lord pull him out of the fire by ſome happy hand in the meane time)

[a] ἀναστρέφουσι τὴν τινων πίστιν 2. Tim. 2. 18. *Funditas everſunt, ſolo æquant.*

[b] *Schiſma erigitur in hæreſin. ut non nemo ait.*

[c] ὑπὸ τῆς ἰδιᾶς συνειδήσεως. *Oicumen in tit.* 3. 8.

[d] *Ideo ſibi damnatus quia in quo damnatur ſibi eligit Tertull. de præ*

46 time) hee brings upon himselfe *swift destruction*. As touching *pertinacy* or *obstinacy* which is generally by *Divines* put into the definition of hæresie according to that saying: *errare possum, hæreticus esse nolo*, I shall say but this, that *obstinacy* may bee considered, either in respect of the *crime* of *hæresie*, or of the *censure* and rejection of an Hæreticke.

In respect of the *crime* of *hæresie* two ways. First, that an errour in it selfe not hæresie is made hæresie, by *obstinacy*, as some of the Papists will have that to be hæresie which is stifly holden by any man after the [e] *determination* or *admonition* of the Church, when a Councell, or that *transcendent* thing called the *Pope* hath defined by the authority of his infallible Chaire, that such an errour is hæresie, and hath put it under *Anathema*, though [f] others of them (in my opinion) say more rightly, that an errour in faith is *not therefore hæresie*, *because condemned by the Church*: but because contrary to the faith: or *secondly*, that an errour subverting the faith is not *hæresie*, unlesse attended with *obstinacy*, and that (as I conceive) cannot be said; for as *Constancy* in that which is good, as namely *faith* or *justice*, doth not make *faith* to be *faith*, or *justice* to be *justice*: so neither doth *obstinacy* in evill, or *errour*, make that errour to be hæresie; but as vertue is commendable, and rendred more glorious by constancy, so is hæresie aggravated and made more high by *obstinacy*. The essence or nature, and so the denomination of hæresie is not to be measured by obstinacy against the decision or admonition of the Church, (for then every such obstinate errour should be hæresie) but by the contrariety and opposition of it to

[e] *Rhemists Annot. in* Tit. 3. 10.

[f] *Error in fide non ideo hæresis quia ab ecclesia damnatus sed quia fidei contrarius.* Altenstaig, &c. *verbo*, *hæresis & Turre crem, summa*, lib. 4. 2 part. cap. 3.

the

the principles of faith which are razed or overthrowne.

In reſpect of the *cenſure and rejection* of an *Hæretick*, (which rejection, whether it be by a private beleever or by ſentence of the Church I now diſpute not) I ſuppoſe obſtinacy is requiſite: for as in other ſcandalls the rule of proceeding is. *If hee heare not thee*, or *if he heare not the Church*: ſo its ſaid, a man that is an Hæreticke, *reject*, *after the firſt and ſecond admonition*; Contumacy is a common adjunct of ſinne, in order to the finall judgement or ſentence of the Church in excommunication; In a word, I cannot read thoſe words, *Titus* 3. 10. *Thus, or in this ſenſe.* g *A man that after the firſt and ſecond admonition is an Hæreticke*, as if he then became an Hæreticke by ſtanding out againſt or after admonition, but *thus*, *reject a man hæreticall*; after the firſt and ſecond admonition, which argues and demonſtrates, that he may be an Hæretick before he bee obſtinate, and ſo obſtinacy is not eſſentiall to the nature or being of hæreſie, Though I confeſſe, (and doe ſuggeſt it to your obſervation and ſaddeſt thoughts) that Hæretickes are generally and uſually *ſtricken with obſtinacy*, few of them that runne into this labyrinth doe either ſeeke, or finde the way out; when the vitall parts of faith are putrified and corrupted in any Patient, the recovery is hopeleſſe; weigh ſeriouſly that expreſſion or marke ſet on *theſe very men* by *Iude*, ver. 12. *Trees twice dead, plucked up by the rootes*; when do you ſee ſuch a tree recover life and fruit? Its a hard reſcue to fetch a man off that is priſoner to an erring conſcience, eſpecially if he be fetter'd by both legs, his judgment being

g ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν αἱρετικὸν.

48 ing captivated by errour, and his affections enslaved by lusts; we must doe our duty, and of *some have compassion*, and others of them *save with feare*: ἁρπάζοντες *snatching them out of the fire*, Jude, *verse* 22.23. Though they complaine of violence offered to their *liberty*, when they are pul'd out of the fire. For (as [h] the saying is) *hee that saves a man against his will, hath no more thankes for his labour then if he kill'd him.* It is a matter of wonder and amazement to see men of eminent parts and learning, of great reputation for Religion, captivated, carried away, and made prey of, by senselesse and absurd fancies and opinions: but that wee know there are no delusions or lies, but are strong when God delivers a man up to them in way of punishment for not receiving the truth with love thereof. The Lord give us to receive his truth with fear and trembling, and make us thankfull (whom in this time of *wantonnesse* (as some call it) or rather *wickednesse* of opinions, hee hath kept from shipwracke of faith, and made to stand upright when men that have lived strictly and religiously (as *Chrysostome* said of *Pelagius*) seem to warp and to be drawn awry.

[h] *Invitum qui servat idem facit occidenti Horat.*

ἰ ὅταν ἄνδρες ἐν πολλῇ ἀσκήσει διαλάμψαντες αἱρέσεως ὑπόνοιαν ἀπὸ φαύλων ὑποσύρωσιν ὑποψίαν. *Chrys. Epistola 4. ad Olymp.*

Having thus farre laid open the nature and danger of hæresie by the Scriptures, I should now come to the use of all: but that in few words I desire to put you in minde in what notion the word hæresie hath passed amongst men in common acceptation, and that I shall doe in these two words.

1. The *Ecclesiasticall* or *Scholasticall* acceptation is this: [a] Hæresie is an errour or assertion contrary to the faith in points fundamentall or momentous, holden

[a] *Turrecrem. Sum. lib. 4.*

holden or maintain'd by a man profeſſing the Chriſtian faith: this they call *ſimple* hæreſie, and ſuch a one an Hæreticke: *licet ab eccleſia non receſſerit*, though (ſaith [b] *Ierome*) hee doth not ſeparate or make ſeceſſion from the Church: and though hee cannot be blemiſht with wickedneſſe morall, or in converſation. All momentous truths are not ſtrictly ſo called fundamentall; there are truths (as I may ſay) of ſecond and third magnitude, like ſtones in a building which be next unto, or upon the foundation; what theſe are which are preciſely fundamentall, and what is the boundary of them, and by what certaine meaſure they muſt be meaſured, if it exceed not my skill to determine (as I dare not ſay but it may) yet it is a worke beyond my time. This only I ſay to the point in hand, That the *formalis ratio* or nature of hæreſie as it is diſtinguiſht from ſchiſme and fleſhly luſts, is rightly ſtated to conſiſt in an errour or aſſertion, contrary to, and deſtructive of the faith, and the degree of pravity in the errour, is correſpondent to the degree of importance of the truth that's deſtroyed by it or denied.

[b] In Gal. *cap.* 5.

2. The *vulgar*, and indeed *abuſive* acceptation of the word, is an infamy or reproach which uſually men flinge in the face of others at random, that are not of their opinion: and its too true (as a learned man ſaith) that *hæreſie* and *ſchiſme* are two theologicall ſcare-crowes, many times ſet up to ſcare people and affright them. The *ſtrongeſt party* of the two commonly cries out of *hæreſie*: the *weakeſt party* cry out of *perſecution*, ſo the *Papiſt* puts a marke or brand of hæreticall pravity upon, and calls all Hæretickes, who are oppoſite to their [c] falſe doctrines

[c] *Spalgro.* lib. 1 cap. 10.

50

doctrines or filthy lusts; Hæresie was taken in a large
[d] L. *Cooke* his Institutes. sense, when the [d] *Lollards* were indicted for hæresie, because they held it not meritorious to goe in pilgrimage to Saint *Thomas*, or *Mary* of *Walsingham*: or when *Virgilius* Bishop of *Saltzburg* was condemned for the hæresie of holding that there were *Antipodes*; [e] *Bellarmine* tells K. *James* that for
[e] Apology, cap. 7. all his beleeving *the Scriptures*, the *three Creeds*, the *foure* great and generall *Councells*, yet he might be an Hæretieke: and his meaning was, because the *Popes infallibility* or *supremacy* was not in any of the Kings *Creeds*. As the intollerable abuse of excommunication formerly, made no man to value it above the price at which he could buy it off; so the abuse of this name, and throwing it about at randome, makes it not regarded, which yet is a fearfull thing in it selfe, and bringing swift destruction; It hath been stretcht too farre to be a brand stigmatizing true beleevers, and to scare men from prying into the trueth by making it odious, and it is shriveled and shrunke up too much, even almost to nothing by such as are affraid to hit themselves by defining it: but is *there not such a thing?* is there not *such a damnable sin?* why then doe such horrible sins as the sin against *the holy Ghost*, and the sin of *hæresie*, lye like a *terra incognita* undiscovered, unpreacht against? Seeing there is to be found in Scripture, especially in the *Apostolicall* Epistles, so much said in description of, and for caution against damnable hæresies and doctrines, and the false teachers which privily bring them in, and bring upon themselves and many that follow their pernicious wayes, such fearfull destruction.

That

That which now remains is to draw up that which hath been ſaid into matter of uſe and application. 51

And firſt let me ſpeak to you all, who profeſſe the trueth of the Goſpel of our Lord Jeſus Chriſt, that you would be *Proteſtants once again*, by declaring your ſelves againſt the *heterodoxies* & dangerous errors of the preſent times, for the infection ſpreads by reaſon of many that goe abroad with running ſores upon them; and if the Apoſtle, *when hee gave all diligence* to write to beleevers *of the common ſalvation*, thought *it needfull for him to write to them, and exhort them that they ſhould earneſtly contend for the faith once delivered to the Saints*; upon this ground and reaſon *that there were certain men crept in unawares, &c.* Jude 3. 4. You cannot thinke it impertinent and unſeaſonable at this time to be exhorted to the ſame *earneſt contending* for the faith, for you are beſet with danger on all ſides, the contagion is epidemicall, many are diſtracted with *here is* Chriſt, and *there is* Chriſt, and are miſ-led into pernicious wayes: yea even ſome that ſeemed to be good eares of corne are mil-dewd and almoſt blaſted, I doe therefore exhort you to conſider the danger, as you may eaſily ſumme it up from that which hath been ſaid, for you have heard *that* there *ſhall be falſe Teachers* amongſt you, we need not ſay there, *ſhall be*, but more ſuitable to our owne condition wee may ſay, *There are* as its ſaid, 1 *Iohn* 4. 4. *many falſe Prophets are gone out into the world*; you ſee they are *gone out*, I would we might ſee that they were *come in againe*. 2. *That* theſe are they who bring in *damnable hæreſies*, they *goe out* to bring theſe in, they are ring-leaders, or (as *Uſe* 1.

Tertullian said of Philosophers) *the patriarchs of heresies*. 3. *That* they bring in these damnable heresies *privily*, they spawn first in *quaries* or plausible beginnings (the greatest Crocodile did at first lye in an egge [a] *Paulo majus anserino*, little bigger then a goose-egge) [b] themselves are *transformed as Ministers of righteousnesse*: [c] their words are composed and good, their speeches are faire, their artifice is [d] full of sleight and cunning craftinesse, and therefore they creepe at unawares not onely into houses, but into mens bosomes also. 4. *That* heresies are damnable and destructive poison, though given in honey, they arise and are made up *cæde Scripturarum* (as *Tertullian* saith) by *felling downe the goodly timber of the holy Scriptures*; [e] wrested to the *destruction of them that wrest them*, they *turne grace into lasciviousnesse*; *deny the Lord Jesus Christ*, *overthrow the faith*, *subvert the soule*, *carry men downe the streams of lust and liberty*, and so bring *swift destruction*. 5. *That* many shall follow these pernicious wayes, [f] the simple are deceived, the learned are given up to [g] *strong delusions*, the unstable are carried about like children with every [h] *wind of doctrine*: Those that by profession of the truth had escaped the pollutions of the world, are againe [i] *entangled and overcome*, and so the *latter end of many* (that are carried away either by speciousnesse of errour or liberty of lust) is *worse then the beginning*. 6. *That* the last times shall be most of all infested with these pernicious errours. [k] *The spirit speaketh expressly*, that in the *latter times* some shal depart from the faith, *giving heed to seducing spirits*: the *Apostles have foretold* that there shall bee

mockers

[a] *Franzius historia animali um.*
[b] 2 Cor. 11. 15.
[c] 2 Pet. 2. 3. Rom. 16. 18.
[d] Eph. 4. 14.
[e] 2 Pet. 3. 16.
[f] Rom. 16. 18.
[g] 2 Thes. 2. 12.
[h] Eph. 4. 14.
[i] 2 Pet. 2. 20.
[k] 1 Tim. 4. 1.
[l] Jude 17. 18.

mockers in the laſt time: and by this (ſaith [m] the Apoſtle) we know that it is the *laſt time* becauſe there are many *Antichriſts*, and wee may very well underſtand by the laſt times, not onely the times of the Goſpell in generall, but the time of *Antichriſts* declining as well as of his ariſing and growth. *The laſt of the laſt times*: For as the laſt times of the *Jewiſh Church* (after it had ſhaken off the *captivity* and *idolatry*) were peſter'd and infeſted moſt of all with hæreſies untill Chriſt came with a new doctrine of the Goſpell, and untill the deſolation of the frame of that Church: ſo the laſt dayes of Goſpell Churches having ſhaken off the ſecond *Babyloniſh captivity* and *idolatry*, ſhall be infeſted with theſe dangerous errours and hæreſies, and haply untill the very ſecond comming of Chriſt, or at leaſt untill he ſhall glorioufly declare himſelf in the deſtruction of the beaſt and *falſe Prophet* and in the calling of the Jewes.

[m] 1 John 2. 18.

Theſe things being laid together doe cry aloud unto you, to conſider your danger, and to hearken to the frequent inculcations of the *Apoſtles* in their Epiſtles, in *almoſt all their Epiſtles*, deſcribing falſe teachers to bee like the *Serpent* that beguiled *Eve*, branding them with the name of *Jannes* and *Jambres*, *Balaam*, *falſe Apoſtles*, *deceitfull workers*, *miniſters of Sathan*, *&c.* ſtigmatizing their doctrins with the names of *damnable hæreſies*, *doctrines of Devills*, *&c.* Fortifying Chriſtians with effectuall arguments and exhortations againſt the impreſſions and infections of ſuch poyſonous errours. And if you looke upon thoſe Epiſtles which were ſent from heaven to the *ſeven Churches*, you ſhall finde

[a] 2 Cor. ii. 3.

54

that the greatest part of those comminations in them contained, are thundred forth against *hæresies* or doctrinall errours, maintaining or cherishing (as I may call them) *hæreticall lusts*, there wee finde them [b] that said they were *Apostles*, but were *lyers*, the [c] *blasphemy* of such as said they were *Jews*, but were the *Synagogue of Satan*, the *doctrine of* Balaam, the *doctrine of the Nicolaitans*, the *teaching and seducing of* Jezebel, *the depths of Sathan*, *&c.* The Churches are commended, or the Angels of those Churches, who found out these *disguised seducers*, and kept the truth uninfected by them, and those Angels or Churches blamed which [d] had them [e] and suffered them in their bosome. These things I offer to your serious and sad consideration, you have not made use of the point, as soone as you have said *The Minister railes*. Its not my meaning to poure out all this that hath beene said upon every errour either preacht or followed in our times; but to shew you that false teachers and hæresies *must be* and *shall be* in the Gospel Churches: and to put you in minde what the Scripture saith concerning them, and how much you are concerned to looke about you: for I observe that men are not so jealous over themselves, or so affraid of [c] *corruption of their* minds as they ought to be, nor so sensible of sin in intellectuall errours as in morall corruptions, and yet we know diseases in the head are mortall too: and that a fish begins to corrupt and stink in the head and so throughout; *corrupt manners* usually and naturally follow upon *corrupt minds*; they that are not *found in the faith*, no wonder if they be not *sound* in the *feare*, and in the *wayes of* God,

[b] Revel. 2. 2.
[c] *cap.* 2. 9. 14. 15. 20. 24.
[d] Revel. 2. 15.
[e] Vers. 20.

God, whither will this new *scepticisme* come and into what will it be resolved? but *into Athiesme*, when men begin to fall; we see by experience, that many fall from *story* to *story* till they come to the very bottom, And therefore I exhort and beseech you all to that which the scripture exhorts and injoynes upon Christians, who are in danger of being seduced by false teachers or their doctrines, and that is, *to try the spirits* whether they are of God. 1. *John.* 4. 1. *To contend* for the faith once delivered *Jude.* 3. *To beware* lest you be carried away with the *errour of lawlesse men* 2. Pet. 3. 17. *To turne away from* such as creep into houses *and lead captive* silly women, 2. *Tim.* 3. 5. 6. *To avoid foolish* questions which are unprofitable and vaine *Titus.* 3. 9. *To hold faith and a good conscience.* 1. Tim. 1. 19. *To continue in the things that you have learned* and been assured of out of the word of God, 2. *Tim.* 3. 14. And lastly *If there come any unto you*, and bring not this doctrine receive him not into your house neither say to him χαιρειν 2. *Epistle. of John.* 10. 11. For he that bids him god speed *is partaker of his evill deeds*, where the Apostle supposes that false teachers are men of evill deeds, besides their false doctrines, or that indeed their false doctrine *is evill deeds* in the plurall number, and therefore not to be slighted off as *a thing of the minde* or *mentall mistake* onely, you see that to countenance or encourage such teachers is to be partaker of their evill deeds, and whatsoever credit you will give to the report of [t] *Irenæus* concerning *John* his leaping out of the bath from *Cerinthus* or *Polycarp* his refuseal of *Marcion*

[t] *lib.* 3 *cap.* 3.

56 *cion* his acquaintance, yet, the observation which he makes upon those reports or histories, is to be taken notice of *that the Apostles and their followers, would not so much as verbo tenus communicate with any of them that had adulterated the truth*, how much lesse should private Christians close with such seducers who are more likely to pull them into the water, then they to pull them out, Naturally wee are tinder too apt to take fire by their sparkes, he that fishes with an *hæreticall bait* may haply catch more in a moneth, than some godly Minister shall bring to Christ with all his travell and paines, as long as he lives, for *he hath the advantage of the bait* and therein lies the odds of successe between preaching of errour and preaching of the truth, I marvell (saith the Apostle) that you are *so soone removed from him*, that called you into the grace of Christ, *unto another gospell.* Gal. 1. 6. there was the wonder τὶ οὕτω ταχέως that they were removed so quickly, and the Apostles wonder may be ours also, wee have been a people of as powerfull godlinesse, as any in the world; practicall divinity was improved to a great height of clearenesse and sweetnesse but I feare that I may truely say *we were best in worst times*, wee held our cloake in the winde and now are laying it off in the sun, A miserable declination from the life and power of godlinesse is come to passe within these few yeares, our practicals, our inward and close wayes of walking with God in faith and love, are sublimed into fancies and vapour out into fumes of new opinions, and which is worst of all, we take this dropsy to be growth, and conceive our selves to be more spirituall and refined

Tantum Apostoli & eorum discipuli &c. Iren lib. 3. cap. 3.

fined becauſe more ayry and notionall. The Lord humble us for our declenſions and ſwervings from the [a] *end of the commandement* (which is love out of a pure heart and of a good conſcience and of faith unfained) and *for our turnings aſide to vaine ianglings*, The beſt way of fortification of our ſelves againſt the allurements and aſſaults of falſe teachers is 1. To be grounded in the principles of the doctrines of Chriſt, or elſe we ſhall eaſily be tumbled up and downe like looſe ſtones that lie not faſt in the building upon the foundation. 2. To ſtudy and adhere unto the doctrine which is [b] *according to godlineſſe*, practicall and edifying truths, which draw up the heart into acquaintance and communion with God, and draw it out in love and obedience to him, *For its good that the heart be ſtabliſht with grace*, Heb. 13.9. 3. To hold faith and a good conſcience 1.*Tim.* 1.19. for if we *thruſt away a good conſcience* by entertaining baſe luſts and ends, the ſhipwrack of faith will follow. 4. To pray for confirmation and eſtabliſhment by the hand of God, for as it is not a *ſtrong conſtitution* that is a protection *againſt the plague*, ſo neither is it parts and learning which ſecure us from beleeving lies and deluſions. Its a mercy for which we are not enough thankfull, that God keeps any of us ſtanding upright when others ſhrink awry, or that wee are enabled to diſcerne between truth and errour, and to ſtand for the one, and withſtand the other; when ſo many that have driven a great trade of profeſſion are broken and turned bankerupts.

5. To keep as a treaſure thoſe truths wherein you have formerly found comfort, and which have

[a] 1 Tim. 6.3.

[b] 1 Tim 1.5.6.

58 been attested and confirmed to you by your owne experience, sit upon those flowers still and sucke their fresh honey every day. A Christian very hardly parts with those truths that have been sealed up to his experience, *but its no wonder that a man should lose that out of his head which he never had in his heart.*

Vse 2. To those that *bring in* or *follow* these pernicious wayes of damnable hæresy, you shall see the crop which you shall reap, *swift destruction*, you are under judgement which *slumbers not.* It will be destructive to you to *wrest the Scriptures.* 2. Pet. 3. 16. and to make merchandise of mens soules for sinfull ends. 2. Pet. 2. 3. *To corrupt the minder of men* from the *simplicity* that is in Christ. 2. *Cor.* 11. 3. and to *cause divisions* and *scandalls* Rom. 16. 17. are things which will cost you deare, lay to heart the terrible expressions of wrath which are fulminated against such men in Scripture, There may be differences in opinion, betweene them that are godly, which are not inconsistent, with the peace of the Churches and for which its unlawfull *πεν ἐπὶ πᾶσαν πρόνοιαν*, (*as the historian saith*) *to make butter and cheese of one another.* Its a discreet rule which is laid downe by one [a] *Si non idem sentimus de veritate at saltem de ponderę.* If we cannot agree *upon the truth* of every question or point of divinity yet at least lets be agreed *concerning the weight* and moment thereof, so as not to make as great a stirr about a *tile* of the house, as if it were a *foundation stone*, nor erect new parties or Churches upon every lesser variation; but to contend for, or pretend a *liberty* of professing or publishing such doctrins

[a] *Conradus Bergius. de dictamine, &c.*

doctrines as overthrow the faith and *ſubvert the ſoule* under the name of *liberty of conſcience* can be no other then *madneſſe* 2. Tim. 3.9. *a manifeſt folly or madneſſe*. Is this liberty any part of *Chriſts purchaſe*? Hath he made men free to ſin and deny him that bought them? what yoake of bondage doth this liberty free us from? *Gal.* 5.1. ſhould we claime *a liberty* of being in *bondage* to errour? or promiſe to men a liberty of being ſervants to corruption, which the falſeteachers in effect did 2. *Pet.* 2.19. God hath (as one ſaith) reſerved to himſelfe as his prerogative three things. *Ex nihilo creare, futura prædicere, conſcientijs dominari. To create out of nothing, to foretell things to come, to have dominion over conſcience*, and it is true that while a thing is within, in the conſcience, its out of mans reach, but when its acted and comes abroad then it comes into *mans juriſdiction* and is cognizable *in foro humano*, God onely is judge of thoughts, men alſo are judges of actions, Its a great miſtake and of very ill conſequence to imagine that a man is alwayes bound to act or practice according to the light or judgement of conſcience though rightly informed *in theſi*, for then I ſee not, that there can be any place for that rule given by the Apoſtle Rom. 14. 22. *Haſt thou faith? have it to thy ſelfe before God*, Truth it ſelfe though *never to be denyed* yet is not *alwayes to be declared*, for the hurt or ſcandall may be greater, then an inſeaſonable profeſſion or practice of that which is in it ſelfe lawfull may be worth, but the miſtake is yet more groſſe to imagine that an *erring conſcience is* a ſufficient protection or warranty for an evill act. Its

60 sin to goe against an erring conscience, (*Stante dictamine*) as its sin *to ravish and force awhore:* Its sin also to act according to the dictate of an erring conscience as *to committ adultery with consent.* To make conscience the finall judge of actions, is to wipe out the hand writing of the word of God, which doth condemne many times, those things which conscience justifies, yea and men also may passe just judgement on delusions or lyes though those that vent them doe beleeve them for truths; If *conscience* be *warrant* enough for *practices* and *opinions*, and *liberty* of *conscience* be a sufficient *licence* to *vent* or *act them*, I cannot see but the judicatories either of *Church* or *State* may shut up their Shop, and bee resolved into the judicatory of every mans private conscience. And put the case that the Magistrate should conceive himselfe bound in conscience to draw forth his authority against false teachers, or their damnable hæresies, and (upon that supposed errour) should challenge a liberty of *judging*, as wee doe of *acting*, would our liberty give us any ease so long as he had his, and were it not better for him to *judge* and for us to *walke* by a knowne rule? and if we should say that his liberty of judging is unlawfull, it is as easy for him to say that our liberty of preaching or professing errours, is so too.

To you that are Ministers of the word, that you would draw forth the sword of the Spirit against these spirits of errour, as not onely the duty you owe to Gods truth and mens soules requireth, but also the pressing examples of the Apostles doe constraine you; let not the *Lord Jesus Christ* and *his offices*

offices, be denyed by *falſe teachers* and *by your ſilence too*, and the Lord grant that it may not be ſaid of you as of the Miniſters of *Epheſus* Acts. 20. 30. *alſo of your owne ſelves ſhall men ariſe ſpeaking perverſe things to draw away Diſciples after them. Catharinus* ſaid of ſome *middle-region* men in thoſe times, that they were *Lutherunculi halfe or dough-baked Lutherans*; Let us not halt between two opinions but be valiant for the truth. He is but halfe a good Sheepheard that feeds the ſheep in good paſture, but defends them not from the wolves; It belongs to you ἐπιστομίζειν *Titus.* 1. 11. *to ſtop their mouths* that is by conviction as is plaine by the ninth verſe as Chriſt ἐφίμωσεν τοὺς Σαδδουκαίους *Matth.* 22. 34. Stopt the *Sadduces* mouths by ſilencing their arguments. They wil tell you that arguments of *vre ſeca, fire* & *faggot* are not fit arguments for *Miniſters*, that their minds ought to be *enlightned*, not their bodies *burned*, and the truth is, the *keys* are given to *Peter* not the ſword, He uſurps that without authority, *the weapons of our warfare are not carnall, Malchus* eare is not to be cut off by us. But wil they that plead exemption from violence, ſuffer & endure the word of conviction? will they afford their ears & patiently beare the examination of their errours? I fear they will not; ſuch is their love to & their *plerophory of errour*, Nay will they not rather caſt dirt upon the Miniſtery, and uſe all ſtratagems to undermine it, decrying their *calling* and their *lively-hood* or *tithes* which among all their deſtructive errours muſt needs be confeſſed to bee *a ſaveing doctrine*, whatſoever be the event, you that are Gods Miniſters muſt venture into the Lions mouth to ſave a

62 sheepe, and assert and vindicate the truth of God from being taken captive by errour: for if either his trueth or his people be lost by your default, the account will be heavy.

Vse 4. As I began, so I shall conclude with you (the Honorable house) every one sees what height we are come unto. *Arrius* in *Alexand.* was but as one spark, a little water at first would have quench'd that fire which afterward set almost all the world in flames. I see by *your order* for keeping of this solemne day, that you take notice of the growth of *errour*, *heresie* and *blasphemy*, I would you had taken such notice of the beginnings of them. If you take notice of these as a judgment upon us, then search out the sin for which this judgement comes. If you take notice of them as our sin, then let every man labour to owne it so farre as by participation it is made his owne, that so we may be truly humbled, and renew our Vowes and Covenants to owne and stand up for the truth of God, against all invasions of errour and heresie; you as *Magistrates*, we as *Ministers*, *all* as men that *have soules to be saved or lost.* Its a good rule, *In eo serviunt reges deo, in quo non possunt illi servire nisi ut reges, Kings and Princes*, and indeed all magistrates *doe therein serve God, wherein they cannot serve him but as Magistrates:* we are exhorted to pray for *Kings and all that are in authority, that wee may lead a quiet and peaceable life in all godlinesse and honesty*, 1 Tim. 2. 2.

There is (as Divines distinguish) *simple* heresie and *complicate.*

Simple heresie is an opinion or assertion holden and maintained contrary to, and subversive of the

faith

faith by one that profeſſes the Chriſtian Religion: *Complicate hæreſie* is that which is attended with *ſchiſme, ſedition, blaſphemy*, where one opinion lyes with another, and begets a new baſtard: a new monſter growing up into a multiformity more & more, until it break forth into ſuch dangerous ſymptoms as the fore-named.

The ſchiſmaticall Hæreticke upon his opinion breaks off from the communion of the Church, and runs out into ſeparation, ſetting up his *new light* (as he calls it) in a *new candleſtick*.

The *blaſphemous Hæreticke* ſtrikes through the name of the great and glorious God, or his truth with deſpightfull reproaches not to be named.

The *ſeditious Hæreticke* troubles the peace of the Church and State, as an army is troubled by Mutineers.

The *ſeducing Hæreticke* panders to his bed all hee can, and goes up and down to vent his poyſon to the infection of others, privily bringing in damnable hæreſies.

There is a great conteſt about *ſimple hæreſie* whether it come under your ſword or no in reſpect of capitall puniſhment. The [o] *Lutherans* are negative and ſo are very many others, *Hæreticidium ob ſimplicem aut nudam hæreſin nemo noſtrûm ſimpliciter aſſeruit*. None of us (ſay they) [a] have aſſerted hæreticide or capitall puniſhment for ſimple hæreſie. And [b] *Calvin* ſaith of *Servetus*, *vel ſola modeſtia potuiſſet vitam redimere*, that he might *have ſaved his life had he been but modeſt*. And to ſuch I wiſh light and not fire, let bloudy Papiſts only have this brand of

[o] *Vide* 18. *argumenta Lutheranorum apud Conradum Bergium de hæreſi.*

[a] *Cenſura in cap.* 24.

[b] Calvin *in opuſc. de Servet.*

of cruelty upon them to confute errours by fire and faggot.

For the blasphemous and seditious Hæretickes, both [c] Lutherans and others of the Reformed churches do agree that they may be punished capitally, that is for their blasphemy or sedition; but the [d] *Socinian* stands out here also, and denies it; alleadging that the punishment of false Prophets in the old Testament was *speciali jure* by speciall law granted to the *Israelites*, and therefore you must not looke (saith the *Socinian*) into the olde Testament for a rule of proceeding against false Prophets and blasphemers: Nor (saith [e] *Calvin* and *Catharinus*) can you find in the new Testament any precept for the punishment of Theeves, Traytors, Adulterers, Witches, murtherers and the like, and yet they may, or at least some of them bee capitally punisht: for the Gospell destroys not the just lawes of civill policy or Common-wealths; but I will not enter upon the debate of this point, neither bringing in the Scriptures or reasons for it, nor answering the arguments brought against it, of which arguments this I suggest (by the way) to your observation, that some of them doe even *ship in one bottome the morall duties commanded in the old Testament, and the typicall ceremonies or shadowes. Some of them* doe make [a] against Ecclesiasticall censures as well as civill, and *some of them* doe carry further then haply they are intended, even to take off civil punishments of sinnes against the *second Table also*: neither doe I see any just reason, that if the office of a Magistrate have any place in the matters of the *first Table*, he can punish *sedition*, which is against his

[c] *Hæreticum seditiosum & blasphemum capitali supplicio dignum nemo ex nostris facile impugnabit. Tota quæstio est de hæretico simplici.* Meisnerus *Philos. Sob sect 2 cap. 4.*

[d] Schlichtingius *pro Socino contra* Meisnerū *page* 457.

[e] Calvin *de Serveto in opusc.* Catharinus *in 3 Titus* 10.

[a] Which *Erastus* denies not as to Hæreticks or such as keep not the faith, *Thes. 9. & 70.*

his owne name or dignity, and stand still and looke on with his hands tied, whiles the name and honour of the great God is openly traduced or blasphemed.

For the *seducing Heretick*, he is to be prohibited and restrained: you will not suffer a man that hath a running *plague-sore* to go abroad to infect, though his shutting up be not in way of punishment, as if hee was punisht because hee hath the sore, but in way of prevention of contagion, as the restraint of the Leper was. You pull downe *another mans house and that justly*, when 'tis on fire to prevent the burning of the whole *Towne*: one way to put out the fire in the Oven, is to shut it up. Many errours and heresies would die of themselves if they had not free vent. *Falsi doctores sathanæ lenones* saith *Calvin*: False teachers are the Devils panders; would you suffer *panders* to come into your houses & solicit the chastity of your children? would you suffer *Mountebanks* to sell poison upon a stage, to destroy the bodies and lives of people? This the *Remonstrants* in scorne call our *palmarium argumentum*: but it is not to be despised as if it was void of reason. You that are Christian Magistrates should not forget the soules of them that live under your shadow. There is a [c] learned man who argues against the punishing of Hæreticks *with death*, and pitches upon this as the *solida, vera, certa, ratio*, the solid, true, and certain reason why other flagitious offenders are to be punisht, but not Hæreticks: because heresie (saith he) is the *errour of a depraved minde*, an intellectuall errour: but other morall vices arise from a *depraved and corrupt will*, and

[b] *Examen censuræ, page* 285.

[c] *Minus Celsus in disputatione de hæreticis, &c. pag.* 194. *&c.*

66 the error of the understanding is not (saith hee) to be punisht with death, but that it is to be restrained from spreading and infecting, the comparisons which he brings in doe fully signify. For you would not (saith hee) put a Physitian to death as a murderer who upon meere mistake gives his patient a potion of poyson instead of good medicine, nor a mad man that breaks out and kills and slaies such as he meets with, because this proceeds from læsion of his understanding, though I doe not concur with this supposition that hæresie is a a meere act of the understanding: for it hath its denomination from the act of the will *choosing* the errour: yet thus farre I goe with it, that such pretended Physitians as hold that to be wholsome which is poison, and minister it to their Patients, are not to bee *licensed to practise*, nor such mad men suffered to be loose to *exercise their fury*; damnable hæresies can never be prevented, if falseteachers may have liberty to bring them in. Its one thing to suffer *Jewes*, *Turkes*, *Papists*, *Heretickes*, to live in the kingdome or City, and another thing to give them liberty or freedome of Trade, to open their shop and call in Customers to buy their destructive wares; *Thou hast them* that hold the *Doctrine* of the *Nicolaitans*, Revel. 2. 15. *Thou sufferest* that woman *Jezebel* which calls her selfe a *Propheteſſe*, to *teach* and to seduce my servants, was a sore charge laid by Christ upon those Churches.

Nor is it the Pulpit which can keep off the infection, whiles the poison is carried up and downe in books, and cryed at mens doors every day, in which there are many strange doctrines going abroad o-

pen

pen faced, and ſome more ſtrange which goe vailed, and dropt into the Reader by inſinuation, there ſeeme to be very ſtrange dreams about the manner of Chriſts being in the Saints, and Gods being manifeſt in their fleſh, and about the Kingdome of the Saints, and the licking of the duſt of their feete by the world. There are myſteries if the world was ripe for them; I take notice of one thing in a late book which hath a very ill aſpect, brought in by way of enquiry, what is meant by the word *Scriptures* when it is aſſerted, that the denying of the *Scriptures* to be the *word of God*, ſhould be holden *worthy of death*. For ſaith the Author, either the *Engliſh Scriptures*, or *Scriptures in Engliſh*, are meant by the word *Scriptures*, or the *Hebrew* and Greeke Copies or originalls. *The former cannot bee meant* with reaſon, becauſe God did not ſpeake to his Prophets and Apoſtles in the Engliſh tongue: nor doth the *Engliſh* tranſlation agree in all things with the originall or the true ſenſe of it; *Nor the latter*, for the greateſt part of men in the Kingdome doe not underſtand or know them. If this *dilem* be good, what is become of the *certaine foundation* of our *hope* or *faith* or *comfort*; how can we *ſearch* the *Scriptures* without going firſt to ſchoole to learne *Hebrew* and *Greek*. Its well knowne that our Saviour himſelfe and the Apoſtles doe uſually cite the *Greek* tranſlation or *Septuagint*, when they quote the Scriptures of the old Teſtament, and yet that tranſlation had many variations in it from the originall, and haply more then our Engliſh tranſlation hath. The Apoſtle citing a place out of the Septuagint, where they expreſſe not the origi-

68

nall κατ' ἐξοχὴν, faith πίστις ἐστὶ γραφῆ it is contained in *Scripture*, 1 Pet. 2.6. And there is no question but the *Hellenists* and *western Jewes* scattered up and down in *Greece* and *Italy*, &c. used the Greeke translation of the Scriptures in their Synagogues, as appears by the confluence of the Greeks and Gentiles to them who understood not *Hebrew*, and yet they of *Berœa*, a city of *Macedonia*, are commended for searching the *Scriptures* of the old Testament, and examining of *Pauls* doctrine by them: and in that search there were *Greeks* that bare the *Jews* company, as appears, *Acts* 17.11,12. And what Scriptures could they search but *the Scriptures of the Greeke Translation*; I could easily demonstrate that the Scripture calls the originall translated, *scripture*, & not without just reason: for the Scripture stands not *in cortice verborum* but in *medulla sensus*, its the same wine in this vessel wch was drawn out of that. Translations are but vessels or taps (as I may call them) to set Scriptures abroach; as for faults & errours in that translation, if that argument be able to batter and make a breach, let it but have rope enough, and it will make as great a breach in the Hebrew, for when you come to find that ther are *variæ lectiones*; and that in the Margent truer then that in the Text, as in that famous place [a] *Psal.* 22.17. or shall question the true pointing or printing of the originall, whither will not this wild argument run away with you, until you come to find the *very original* written by the Prophets own hand, or by the hand of some *amanuensis* infallibly directed & guided; The *Scriptures expreſt in Engliſh are the word of God.* The deficiency of exact translation of this

[a] *Plin.* lib. 4. cap. 10. Βέροια πόλις μακεδονίας. *Stephanus* περὶ πόλεων.

[a] כארו *in textu.* כארי *in margine.* Vide *Foord* in *Psalm* 22.

or

or that particular *word* doth not invalidate the *canon* or bodie of the Scriptures. But I ſhall not further proceed in this chaſe, I have but a word or two left, and that is to exhort you to quicken up your zeale for God and his truth: ſearch out and remove the obſtructions that are in and amongſt your ſelves, whether *private ends* or *State ends*, or whatſoever they be. Let not *Reformation* and religion be cryed up for deſigne, and to *ſerve turnes*; ſettle it ſpeedily. Send forth the *Confeſſion* that it may teſtifie to the world that you hold the *forme* of ſound and wholſome words: Let ſome government and order be eſtabliſhed; *religion* is the *ball of contention*, *many mens hopes* lye in our *differences*, and their intereſts are ſerved upon them. We have profeſt enough for reformation and purity, and have covenanted to endeavour it. The *world is weary of words*, they looke for fruit; Let this day ſet an edge upon you. No man take a *breake-faſt* of this *faſt*, let not our ruine be under your hand. There was a *But* in *Naamans* ſtory: he was ſuch and ſuch a man, *but a Leper*; You have done worthily, Covenanted ſeriouſly: *But* the matter of Reformation lyes moſt of it as yet in the Covenant, and is but little crept out of that ſhell; It may be the fooliſhneſs of many opinions on foot, makes you ſlight them, as [a] *Calvin* ſaid of *Servetus* his firſt onſet, *ſecurum me reddidit ipſa dogmatum fatuitas*: but be not ſecure, [b] a great fire may riſe out of a ſmall ſpark. Let the ſoules of ſo many thouſands of people be precious in your eyes, and the Lord make your name like the name of thoſe that have built the houſe of God; I pray you let mee not bee underſtood to ſhip

[a] *Calvin in opuſc. de Servetto.*

[b] ἀπὸ σμικρᾶς σπινθῆρος ὑπερμεγέθης πυρκαϊὰ. *Socrates lib. 1. de Arrio.*

in one and the same bottom every error or mistake with damnable *hæresies*; some differences in opinion are as the strivings (as one elegantly saith) of one Israelite with another: and these *Moses* quiets and parts them fairely, and some (namely hæresies fighting against the very foundation) are like the *Egyptian* striving with the *Israelite* whom *Moses* smites down. There must be differences made between *error* and *hæresie*, *erroneous* and *Heretick*, *seducers* and *seduced*, I would I might intreat, nay presse it upon those that are called pure *Independents*, that they would zealously and sincerely declare against the doctrinall errours and hæresies of these dayes, that such pernicious opinions may not shelter themselves under their name or wing, nor ever any indulgence or toleration be either desired or granted upon such a reason, as all may come in at the same breach or port, for that would bee but a selling of the Church into a *liberty* of being in *captivity* to *destructive confusions and errours*.

[a] L. *Verulam*: Advancement of learning.

FINIS.

Pag. 11. lin. 5. for *doat* r. *doceat*. P. 30. l. 15. for *figmenta* r. *figmenta*. p. 43. l. 30 for *because* r. *being*. p. 45. l. 29. for *formerly* r. *formally*.

141325